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# an Education for All

## Lesson Plans Featuring Montana State Parks

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## Bannack State Park Indian Education For All Lesson Plan

**Title**

A Multi-Media Exploration of the History and Ecology of Gold Miners and Salish in southwest Montana during the Mid-to-Late Nineteenth Century

**Content Areas**

Social Studies; Science

**Grade Level**

4th

**Duration**

Four 50-minute class sessions (consecutive days ideally)

**Goals (Montana Content Standards/Essential Understandings)**

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

**Rationale:** Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

**Benchmark 1:** By the end of this lesson students will be able to identify and practice the steps of an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate product and process).

**Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

**Rationale:** Students gain a better understanding of the world around them if they study a variety of organisms, microscopic as well as macroscopic. Through the study of similarities and differences of organisms, students learn the importance of classification and the diversity of living organisms. The understanding of diversity helps students understand biological evolution and life's natural processes (cycles, growth and reproduction). Structure, function, body organization, growth and development, health and disease are important aspects to the study of life. The study of living systems provides students important information about how humans critically impact Earth's biomes.

**Benchmark 4:** By the end of this lesson students will be able to explain cause and effect relationships in living systems and non living components within ecosystems.

## Introduction

Located in southwest Montana, Bannack State Park comprises the remnants of Bannack City, the first capital of Montana Territory. The town was named after the Bannock Indian tribe who lived in southwest Montana for hundreds, if not thousands, of years before the Lewis and Clark Expedition passed near the area in August 1805 on its way to the Pacific coast.

The Bannocks now live on Fort Hall Indian Reservation, in Idaho, as do the Shoshone, another tribe that occupied and used the Bannack area for centuries. Sacagawea, a young Native\* woman who traveled with the Lewis and Clark Expedition and was critical to their completing the journey, had lived with her tribe in the area prior to her capture at Three Forks five years before. The Beaverhead River, up which Sacagawea led Lewis and Clark, had long been part of an east-west route to the Three Forks and on to the Great Plains further east, where the various Indian tribes of southwest Montana hunted buffalo. Members of the tribes also harvested wild game and plants throughout the area.

\* There is some discussion regarding the tribal affiliation of Sacagawea – some say she was Hidatsa and others suggest she was Shoshone. There has also been discussion into the pronunciation of Sacagawea. These two topics could be assigned as extra credit research.

Two other tribes that lived in the area and used it for probably thousands of years are the Salish and Pend d'Oreille. Dozens of pictographs (rock painting scenes), which anthropologists attribute to Salish or Pend d'Oreille artists, exist in the Big Hole Valley, near Bannack, and throughout southwest Montana. These two tribes, along with the Kootenai, now live on the Flathead Indian Reservation, headquartered at Pablo, Montana. In addition, the Blackfeet tribe, who now live on the Blackfeet Indian Reservation headquartered at Browning, probably used the area from the early eighteenth century into the latter nineteenth century, as did others such as the Crow, now on the Crow Indian Reservation at Crow Agency, and the Dakota (Sioux) on Fort Peck at Poplar.

All during the decades after Lewis and Clark, trappers took hundreds of thousands of beaver for their skins, almost trapping the animal to extinction. By 1851 a few white travelers had left the westerly Oregon Trail, which was about 400 miles to the south, and moved into the area and began cattle ranching. Also in 1851, the United States Government and several Indian tribes negotiated the first Fort Laramie Treaty. Lands in southwest Montana east of the Continental Divide became the legally recognized “territory of the Blackfoot [sic],” according to the treaty.

Another treaty, the Lame Bull Treaty of 1855 between the Blackfeet and the U.S., allowed that all Indians living in what is now Montana could hunt buffalo on the eastern Plains. The tribes west of the Divide, the Salish, Pend d'Oreille, and Kootenai, were supposed to use a trail along

the Musselshell River to the north of the Beaverhead, and not the southerly trail along the Beaverhead and Jefferson rivers to the Three Forks and eastward. Article 8 of the treaty between the Blackfeet and the U.S., allowed the use of the lands along these rivers and all of what was to be southwest Montana, by U.S. citizens “for any … purpose,” including white settlement and mining.

As noted, gold was discovered in 1862 at what became Bannack. Within a short time, hundreds of miners and businesses to support them moved into the town. The first permanent buildings were built along Grasshopper Creek. Gold mining changed forever the situation of the Indians who had lived in the area for such a long time. For the most part, except for small bands traveling through the area or camping temporarily, the Indians withdrew from the area.

## Overview

In this lesson students will, generally, explore the history and ecology of the first white settlers and American Indians in southwest Montana during the middle to late nineteenth century. Students will compare and contrast these histories and ecologies, specifically concentrating on each group’s values regarding the land and its use. Students will demonstrate their knowledge of the connections between that historical period and the specific contemporary cultures of one Montana Indian tribe, the Salish that lived in southwest Montana before and during the nineteenth century and now live on the Flathead Indian Reservation headquartered at Pablo, Montana.

## Materials or Resources Needed

Computers and Internet for each student, or have them work in pairs or small groups.

## Activities or Procedures

**Class Period 1:** Students explore the history and ecology of white settlers and American Indians in southwest Montana during the middle to late nineteenth century.

1. Discussion of the meanings of “History” and “Ecology.”
  - a. History: Have students go to the Yahoo/Houghton Mifflin Dictionary website at the following URL:  
<http://education.yahoo.com/reference/dictionary/entry/history>. Have them listen to the audio and read the definition. This information will be used to discuss the two articles listed below.
  - b. Ecology: Have students go to the Yahoo/Houghton Mifflin Dictionary website at the following URL:  
<http://education.yahoo.com/reference/dictionary/entry/ecology>. Have them listen to the audio and read the definition. This information will be used to discuss the two articles listed below.
  - c. Time duration: 5 minutes
2. Have students read aloud in class Attachment A of this lesson plan, a selection from “Historical Narrative for Fourth Graders.” The narrative gives an overview of the gold mining culture, and a brief introduction to the indigenous cultures. The narrative is found in the instruction booklet in the Montana Historical Society’s footlocker, *Gold, Silver, and Coal—Oh My!: Mining Montana’s Wealth*. Teachers will find much value in reading the booklet, and perusing the contents of the footlocker for other ideas to use in class.
  - a. Time duration: 5 minutes
3. Lead a full class discussion; write points on the board.
  - a. Time duration: 10 minutes

4. Have students read aloud in class Attachment B of this lesson plan, a selection from "Historical Narrative for Fourth Graders." The narrative about the Salish gives an overview of their history and culture. The narrative is found in the instruction booklet in the Montana Historical Society's footlocker, *Lifeways of Montana's First People*. Teachers will find much value in reading the booklet, and perusing the contents of the footlocker for other ideas to use in class.
  - a. Time duration: 10 minutes
5. Break the students into small groups and have them fill out the Reading Worksheet, see Attachment C.
  - a. Time duration: 10 minutes or remainder of class

### **Class Period 2:**

Students will compare and contrast these histories and ecologies, specifically concentrating on each group's values regarding the land and its use.

1. In order to show the environmental impacts of mining at Bannack, show students the first 4-5 minutes of the video recording *Bannack: A Window in Time* (available through Inter Library Loan from Montana State University Libraries, Call No. F739.B308B36 1996; or purchase the 60 minute DVD for \$8.95 from Bannack State Park, 4200 Bannack Road, Dillon, MT 59725-9702)
  - a. Time duration: 5 minutes
2. Show students from minute \_\_ to minute \_\_ of the video recording *Seasons of the Salish* (available through Inter Library Loan from Montana State University Libraries, Call No. E99.S2S42 1996).
  - a. Time duration: 5 minutes
3. Lead a full class discussion comparing and contrasting these histories and ecologies, specifically concentrating on each group's values regarding the land and its use.
  - a. Time duration: 20 minutes
4. Using the worksheet in Attachment D, for the remaining 10-12 minutes of the class period, have the students write an impromptu essay of their own thoughts about the films

### **Class Period 3:**

1. Students will go the website entitled, "SALISH CULTURE" at the following URL: <http://www.cskt.org/hc/salishculture.htm>.
2. Students will read the first section, and then read "The Salish Creation Story." This story provides students with an understanding of Coyote in the Salish culture, which will prepare them for reading the next selection.
  - a. Time duration: 10 minutes
3. Lead a full class discussion
  - a. Time duration: 10 minutes
4. Students will read aloud in class, the "Coyote's Dry Meat Turns into Live Deer," in *Coyote Stories of the Montana Salish Indians*. (Purchase from the Salish Kootenai College Bookstore in Pablo, Montana.)
  - a. Time duration: 10 minutes
5. Break students into small groups and have them discuss the items on and fill out the Reading Worksheet, see Attachment C.
  - a. Time duration: duration of class

\*\* Please note that some Salish would prefer Coyote stories only be told during the winter months. Contact the Salish Cultural Committee for more insight into this issue with cultural protocols.

#### **Class Period 4:**

Students will demonstrate their knowledge of the connections between that historical period and the specific contemporary cultures of one Montana Indian tribe, the Salish, that lived in southwest Montana during the nineteenth century and before, and now live on the Flathead Indian Reservation headquartered at Pablo, Montana.

1. Go to <http://www.skc.edu/>, the website of the Salish Kootenai College on the Flathead Indian Reservation. At the right, click on Tribal History and follow directions to and the teacher reads the text out loud as the students follow.
  - a. Time duration: 10 minutes
2. Student go to <http://www.charkoosta.com/feaBIT.html>, the website of *Char-Koosta News* (the official news publication of the Flathead Indian Nation—online), and read “Young people encouraged to preserve bitterroot tradition,” the story and photos by Tina Billedeaux (April 2000).
  - a. Time duration: 10 minutes
3. Lead full class discussion
  - a. Time duration: duration of class

#### **Assessment**

Evaluate and grade students’ knowledge according to their:

- participation in oral discussions, both full-class and small groups;
- completion of their worksheets; and
- impromptu essay.

#### **Other Bibliography & Extensions (Online Materials and Teaching Aids)**

Barrows, J. (2003). “Spirit of the West: The state’s premier ghost town, Bannack State Park gives visitors a glimpse of Montana’s colorful frontier past.” *Montana Outdoors*, July/August. URL: <http://fwp.mt.gov/mtoutdoors/HTML/Articles/2003/Bannack.htm>

Fort Hall Indian Reservation, Official Website of the Shoshone-Bannock Tribes:  
<http://www.shoshonebannocktribes.com/fhbc.html>

Kappler, C.J. (Editor). (1904a). Lame Bull Treaty or “Treaty with the Blackfeet, 1855,” *Indian Affairs: Laws and Treaties, Vol. II, Treaties*. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

Kappler, C.J. (Editor). (1904b). “Treaty of Fort Laramie with Sioux, Etc., 1851,” *Indian Affairs: Laws And Treaties, Vol. II, Treaties*. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/sio0594.htm>

Montana Historical Society (2002). *Footlockers. Gold, Silver, and Coal—Oh My!: Mining Montana’s Wealth and Lifeways of Montana’s First People*. URL: <http://www.his.state.mt.us/education/footlocker/default.asp>

Sandoval, T., et al. (1999). “Coyote’s Dry Meat Turns into Live Deer,” in *Coyote Stories of the Montana Salish Indians*. Pablo, Montana: SKC.

Tanner, H. H. Travel and Transportation Routes (narrative and map) Houghton-Mifflin Encyclopedia of North American Indians:  
[http://college.hmco.com/history/readerscomp/naind/html/na\\_039900\\_travelandtra.htm](http://college.hmco.com/history/readerscomp/naind/html/na_039900_travelandtra.htm)

Treaty of Fort Laramie (1851) (narrative discussion). Houghton-Mifflin Encyclopedia of North American Indians:

[http://college.hmco.com/history/readerscomp/naind/html/na\\_040400\\_treatyfl1851.htm](http://college.hmco.com/history/readerscomp/naind/html/na_040400_treatyfl1851.htm)

Trailtribes.org. *Blackfeet* (discussion of tribal history and contemporary culture; there is also a link (URL) to the Shoshone-Bannack Tribes, as well).

<http://www.trailtribes.org/greatfalls/home.htm>

## **Attachments**

## Attachment A

### *Gold, Silver, and Coal—Oh My!: Mining Montana's Wealth* Historical Narrative for Fourth Graders

#### **Montana Wealth**

The first people who lived in Montana valued food, family, spiritual power and horses. Though they probably saw shiny gold specks or nuggets in the water and land around them, Montana Indians did not value gold or other precious minerals the way European cultures did.

Mountain men and missionaries noticed gold, but they were not really interested in it. It wasn't until after the beaver fur trade ended that people stumbled upon gold in Montana streams and rushed to the gold fields.

#### **Gold is Discovered!**

The earliest gold discovery in Montana took place in 1858 in Gold Creek. Discoveries in Bannack followed in 1862, then Virginia City in 1863. Men returning from the rich California gold mines, down on their luck, decided to pan for gold "one last time" before giving up for good. The Four Georgians found gold in 1864 and named their stake "Last Chance Gulch."

#### **Placer Mining**

Early mining was done with a pan and flowing water. Gold is very heavy. The miner scoops a bit of gravel and water in his wide-brimmed gold pan. He swishes and swirls the water in the pan until little bits of gravel fall over the edge, leaving the gold in the pan. It is tricky and very tiring work. Working a stream for bits of color is called placer mining.

Little towns or gold camps grew overnight as excited miners rushed to a strike in hopes of getting rich. Few of these miners expected to stay in Montana. Most hoped to make enough money to return to their homes in the East. Many came hoping to be the lucky ones to strike it rich; few actually were. In fact it was the merchants, bankers, freighters, and shopkeepers who did best of all. This was called "mining the miners."

## Attachment B

### *Lifeways of Montana's First People, "Historical Narrative for Fourth Graders"*

#### **The Salish**

The Salish Tribe of the Flathead Indian Reservation in Montana refer to themselves as the Sqelix – the People. More properly they would be referred to as Selish, and more specifically they were called S'Intcistcwtk, People of the Red Willow River, referring to the Bitterroot River. The Salish tell of having lived in what is now Montana from the time Coyote killed off the Natlisqe – the giants.

Tribal oral history tells that the Salish speaking people were placed in their aboriginal homelands and lived as one large tribe until the land could not support their population. The tribe then broke into bands that could be more easily supported by the seasonal supply of foods. The Salish have always considered the Bitterroot Valley their homeland, even though before the 17th or 18th century there were several Salish bands based east of the Continental Divide, in such areas as the Big Hole Valley, the Butte area, the Helena area and the Three Forks vicinity. Salish language place names are still remembered for numerous sites as far east as the Sweetgrass Hills, the Milk River, and the Bear Paw Mountains.

From the beginning of time, the Salish people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people needed. Elders say that life was hard, but good. Spring would yield a plentiful bitterroot harvest, followed by sweet camas bulbs in June. The bloom of the wild rose signaled the people that the buffalo calves had been born, and that it was time for the summer buffalo hunt. Throughout the

rest of the summer berries and fruits, including serviceberries, huckleberries, and chokecherries would be gathered, dried and stored. The Salish regularly harvested hundreds of different plants for food, medicinal, and utilitarian purposes. In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and stored for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items such as a parfleche. A parfleche is a rawhide container used for storing a variety of things like dried foods and clothing. Fishing was also important throughout the year. Both fishhooks and weirs were used to catch fish.

Elders tell of days when the fish were so plentiful that you could almost cross the creeks walking on their backs. The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women repaired clothing while men made and repaired tools and weapons. Coyote stories were brought out with the first snow. This was a sacred and happy time when ceremonial dances would be held.

This seasonal round continued for the people until the reservation period. However, certain changes began to take place as tribes were pushed westward. By the 1800's both guns and horses had been introduced, and with the compacting of tribal populations resources began to be more intensively harvested. Perhaps for the first time since time immemorial, the Salish found themselves in competition for resources.

## Attachment C

### Coyote Story Reading Worksheet

Name: \_\_\_\_\_ Date: \_\_\_\_\_

Think about and answer the questions below as you read your story.

1. What is the title of the story?

2. Who is the author?

3. When does the story take place?

4. Who are the main characters?

5. Where do they live?

6. Is there a problem in the story? What is it?

7. What does this story tell us? (HOW or WHY sentence)

8. Is this story like any other story we've read in class?

## Attachment D

## Writing Criteria Checklist

Name \_\_\_\_\_ Date \_\_\_\_\_

Write at least five facts or pieces of information on the topic. Use complete sentences. Check for spelling mistakes and for capitalization and punctuation.



## Beaverhead Rock State Park Indian Education For All Lesson Plan

### Title

Cultural Vantage Points

### Content Areas

Social Studies; Local History

### Grade level

8th

### Duration

Three 50 Minute Class Periods

### Goals (Montana Standards/Essential Understandings)

**Social Studies Content Standard 6:** Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

**Rationale:** Culture helps us to understand ourselves as both individuals and members of various groups. In a multicultural society, students need to understand multiple perspectives that derive from different cultural vantage points. As citizens, students need to know how institutions are maintained or changed and how they influence individuals, cultures and societies. This understanding allows students to relate to people in Montana, tribes, the United States and throughout the world.

**Benchmark:** Students will:

4. Compare and illustrate the unique characteristics of American Indian tribes and other cultural groups in Montana.
5. Explain the cultural contributions of, and tensions between, racial and ethnic groups in Montana, the United States, and the world.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

### Introduction

Sacagawea recognized this huge landmark, resembling the head of a swimming beaver, while traveling with the Lewis and Clark Expedition in 1805.

Beaverhead Rock State Park website

The Indian woman recognized the point of a high plain to our right which she informed us was not very distant from the summer retreat of her nation on a river beyond the mountains which runs to the west. This hill she says her nation calls the beaver's head from a conceived resemblance of its figure to the head of that animal. She assures us that we shall either find her people on this river or on the river immediately west of its source; which from its present size cannot be very distant. As it is now all important with us to meet with those people as soon as possible, I determined to leave the charge of the party, and the care of the lunar observations to Capt. Clark; and to proceed tomorrow with a small party to the source of the principal stream of this river and pass the mountains to the Columbia; and down that river untill I found the Indians; in short it is my resolusion to find them or some others, who have horses if it should cause me a trip of one month. For without horses we shall be obliged to leave a great part of our stores, of which, it appears to me that we have a stock already sufficiently small for the length of the voyage before us [Meriwether Lewis].

Center for Great Plains Studies, *The Journals of the Lewis and Clark Expedition Online*, August 8, 1805

Beaverhead Rock is located on the Beaverhead River, near the east end of the Big Hole Basin. Its importance in United States history is that it was a landmark for the Lewis and Clark expedition, c.1805, signifying that the party was in or near Shoshone lands and hopefully horses that would enable the party to continue over the mountains to the Pacific. The expedition did not meet the Shoshone at the Rock, but three days later at Lemhi Pass. The Shoshones and some of their friends, Nez Perce and Salish, were on their way east to the plains for their seasonal round of buffalo hunting. The Indians gave the expedition some horses. The expedition proceeded west, the Shoshone and their friends, east.

While the Shoshones are identified with the expedition through Sacagawea and her remembrance of Beaverhead Rock, the Salish-Pend d'Oreille, who later met the expedition at what is now called Ross's Hole, near Sula, Montana, are, of all contemporary Montana tribes, c.2006, the tribes most closely associated with the Big Hole Valley, the Beaverhead Valley, and all of southwest Montana, generally. There is evidence of this perhaps 10,000-year-old occupation, through ancient Salish place names for important geographical locations, the archaeological record, and recorded history. This is the case, even though the United States government deemed the entire region "the territory of Blackfoot [sic]," per the Fort Laramie Treaty of 1851 and the Blackfeet (or Lame Bull) Treaty of 1855(S-PCC, 2005, pp. 48,49,76,83,115,138; Kappler, 1904a and b).

The Beaverhead Valley and all the river valleys in the region were much traveled routes of an important road complex that led in and out of the mountains of present-day southwest Montana to and from the plains in the east. Several of these roads are mentioned throughout the journals of Lewis and Clark as they travel through what is now present-day southwest Montana (Nell and Taylor, 1996). West to east, this particular road followed the Beaverhead to its confluence with the Big Hole River, which then forms the Jefferson River. Eventually the road took its travelers through the Jefferson Valley, over the mountain pass above what is now Lewis and Clark Caverns State Park, and on to the headwaters of the Missouri River, near Three Forks, and the buffalo jump on the Madison River, near present-day Logan. The headwaters and buffalo jump formed a major cultural complex that the Salish and Pend d'Oreille permanently occupied and managed for thousands of years prior to the Lewis and Clark expedition (S-PCC, 2005, pp. 21,27, 49,76,83).

## Overview

In this lesson students will explore the history of the area now comprising Beaverhead County and the Big Hole Valley focusing on the tribal nations that were historically in that area.

## Materials or Resources Needed

*The Salish People and the Lewis and Clark Expedition* (see bibliography for full reference citation)

Video Resource distributed by OPI (check with your librarian or access via the Internet) [View From The Shore: Native American Perspectives of the Lewis and Clark Expedition.](http://opi.mt.gov/indianEd/Video.html)  
<http://opi.mt.gov/indianEd/Video.html>

**Activities and Procedures** (To save classroom time you may want to assign the reading as a homework assignment.)

### Class Periods 1 -2

Assign students to read pages xi-33 of the book, *The Salish People and the Lewis and Clark Expedition*. Give a brief introductory lecture into Lewis and Clark and discuss issues of perspective regarding their journey. Good starting point would be to begin with a discussion regarding the 200<sup>th</sup> anniversary of Lewis and Clark being a celebration or a commemoration (as many tribal nations have stated).

Time permitting show the film – *View From The Shore* (30 minutes).

### Class Period 3

Teacher leads a full-class discussion comparing and contrasting the multiple views represented by the film and in the reading

1. What is history? (see Attachment A for a definition/discussion)
2. Why are there multiple histories?
3. Whose history is more important?
4. Whose story is it?
5. How can we make one history that tells the whole story?
6. Is it important to have one history, or multiple histories?
7. How has one history taken precedence over the other?
8. What are the issues associated with writing a history that incorporates multiple views?

## Assessment

Students will write a reaction paper to the reading and the film. Ask them to consider the questions brought up regarding history and multiple perspectives.

## Extensions (Online Materials and Teaching Ads) and Bibliography

Beaverhead Rock State Park website: [http://fwp.mt.gov/lands/site\\_281875.aspx](http://fwp.mt.gov/lands/site_281875.aspx)

Center for Great Plains Studies, University of Nebraska. *The Journals of the Lewis and Clark Expedition Online*. URL: <http://libtextcenter.unl.edu/lewisandclark/index.html>

Kappler, Charles J., 1904a. Indian Affairs: Laws and Treaties, Vol. II, Treaties, Treaty Of Fort Laramie with Sioux, Etc., 1851. Washington: Government Printing Office. URL: <http://digital.library.okstate.edu/kappler/Vol2/treaties/sio0594.htm>

Kappler, Charles J., 1904b. "Treaty with the Blackfeet, 1855," Indian Affairs: Laws and Treaties, Vol. II, Treaties. Washington: Government Printing Office. URL:  
<http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

Nell, Donald F. and John E. Taylor, 1996. *Lewis and Clark in the Three Rivers Valleys*. Tucson, AZ: The Patrice Press.

S-PCC (Salish-Pend d'Oreille Culture Committee), 2005. *The Salish People and the Lewis and Clark Expedition*. Lincoln: University of Nebraska Press.

## Attachments

## Attachment A

### What is history?<sup>1</sup>

NOUN: His·to·ry; pl. his·to·ries

1. A narrative of events; a story.
2.
  - a. A chronological record of events, as of the life or development of a people or institution, often including an explanation of, or commentary on, those events: *a history of the Vikings*.
  - b. A formal written account of related natural phenomena: *a history of volcanoes*.
  - c. A record of a patient's medical background.
  - d. An established record or pattern of behavior: *an inmate with a history of substance abuse*.
3. The branch of knowledge that records and analyzes past events: "*History has a long-range perspective*" (*Elizabeth Gurley Flynn*).
4.
  - a. The events forming the subject matter of a historical account.
  - b. The aggregate of past events or human affairs: *basic tools used throughout history*.
  - c. An interesting past: *a house with history*.
  - d. Something that belongs to the past: *Their troubles are history now*.
  - e. Slang One that is no longer worth consideration: *Why should we worry about him? He's history!*
5. A drama based on historical events: *the histories of Shakespeare*.

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<sup>1</sup> <http://education.yahoo.com/reference/dictionary/entry/history>



## Beavertail Hill State Park Indian Education For All Lesson Plan

### Title

What's in a Name?

### Content Areas

Social Studies; Media Literacy

### Grade level

4th

### Duration

45 minutes to 1 hour

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

### Overview

In this lesson plan students will use information provided and gathered from various sources to discover why places have the names they have. Beavertail Hill, for example was named because the natural feature (the hill) resembled the tail of a beaver. It should be noted that Interstate 90's construction, sliced through the "beaver's tail"! Students will have the opportunity to compare modern names with the names given by Native American people. Some of the Native names predate modern names by thousands of years.

### Objectives

The students will learn:

- Why names are given to certain natural features, communities, etc.
- Native people had names for many of the features of western Montana; most of these names have been replaced by modern names. Native people often continue to recognize these areas by their traditional names.

Students will develop skill in these areas:

- Mapping, analysis, comparison, making decisions and drawing conclusions

## Assumptions

The lesson plan assumes students have an understanding about their local area. This understanding should include knowledge of local communities and natural features, their locations as well as their names.

## Teacher Preparation

- Teacher should become familiar with the following resources:
  - Cheney, R. (1983). *Names on the Face of Montana*. Missoula, MT: Mountain Press Publishing (available at most school/public libraries)
  - *Selected Montana Place Names – Native origins* (included in lesson plan)

## Materials or Resources Needed

- Cheney, R. (1983). *Names on the Face of Montana* Missoula, MT: Mountain Press Publishing (available at most school/public libraries)
- *Selected Montana Place Names – Native origins* (included in lesson plan)
- *Montana Highway Map*
- Student notebooks, pencils/pens, paper, classroom board
- Computers, Internet, Word Processing program
  - Internet access to the following website.  
<http://www.behindthename.com/nmc/eng.php>

## Activities

### Warm up

Ask students if they know anything about their own personal or family names, first and last. *Who named them? Were they named after other family members, celebrities, places, etc?* Ask the students, “*If you could choose a new name for yourself, what would it be?*” Have them think of special characteristics or talents they each might possess.

Refer to the Internet resource (<http://www.behindthename.com/nmc/eng.php>) to discover the meaning of certain names.

### Learning

Using the Montana Highway map, or a large classroom Montana map, ask the students to locate *pre-selected* communities. (*the teacher should pick no more than five, some obviously native... Kalispell for example; some referring to a natural feature, Butte; and a personal name, Stevensville*) Ask them to speculate on the reason for the names. (Refer to Cheney, R. (1983) *Names on the Face of Montana*. Missoula, MT: Mountain Press Publishing book to provide background.)

Break the students up in smaller groups (teacher's preference as to size). Using the Selected *Montana Place Names - Native Origins* document, ask the groups to identify and locate five of the listed places on the Montana Highway Map. When these are located, have the students discuss, in their respective groups, why these places are so named. The teacher might ask each group to share with the class why they believe it has the name. Share with the students the native origins of the name. Were they surprised? Was the Native description accurate? Did it help them to understand why the selected places were named the way they are? This activity is designed to demonstrate that Native people were aware of their environment, interacted with the environment, and named certain areas based on their experience with the environment.

## Extensions

Check out these great books to learn more about Salish and Kootenai people.

*Coyote stories of the Montana Salish Indians* by Johnny Arlee

Salish Kootenai College Press , 1999.

*Stories From our Elders*

Salish Culture Committee Publications

*In the Name of the Salish & Kootenai Nation*

Bigart, Robert, Clarence Woodcock ed. Salish Kootenai College Press 1996

Invite a Salish-Kootenai Tribal Member to your classroom to learn about tribal history, language and place names.

## EVALUATION

Discussion/observation

Participation

Classroom presentation

**Selected Montana Place Names – Native origins** – (Please note that the term Flathead is used primarily to refer to the Salish and/or Kootenai people. Also whenever possible, tribal specific names are used, occasionally the generic term “Indian” is used.)

<b>Council Grove State Park</b>	Missoula	Council Grove State Park commemorates "the place of tall trees with no limbs," where tribes of western Montana reluctantly gave up most of their homeland 150 years ago. Like those of other ancients nearby, the pine's lower limbs have long rotted and broken off. In the Salish language, this site along the Clark Fork River, 10 miles west of Missoula, is known as chilmeh—"the place of tall trees with no limbs."
<b>Lolo</b>	Missoula	In Nez Perce language Lolo means "muddy water". According to Judge Woody Lolo is an Indian rendition of the word Lawrence, name of an old trapper. Maybe a corruption of La Louis, name given the creek by trappers.
<b>Missoula</b>	Missoula	The Salish name of the stream was 'Tum-sum-lech,' meaning 'salmonless,' or 'no salmon.' In all of the creeks and rivers across the range, the Clearwater, and its several branches, has an abundance of salmon, but none were ever found in the Lolo, hence the name.
<b>Plains</b>	Sanders	A town formerly called Horse Plains. It was originally a wintering place for native people and their horses. Later, stockmen from as far as Walla Walla, WA drove their horse there to winter. "Horse" was dropped years ago.
<b>Pondera</b>	Pondera	Originally Pend d'Oreille [ear pendent]; the name was changed to a form resembling the phonetic spelling to avoid confusion with the town and lake by same name in Idaho.
<b>Red Lodge</b>	Carbon	County seat. Two Versions; 1) First White settlers called the locality by this name because the Crow Indians had inhabited the area, 2) Town was named for an Indian medicine man.
<b>Sleeping Child Creek</b>	Ravalli	A creek named by the Indians & is said to have been Weeping Child originally, because of a child left there by its mother.
<b>Stinking Water Creek</b>	Beaverhead	A creek that flows into Beaverhead River near Twin Bridges. Native people of the area described the area as "stinking water" - caused by sulfurous drainage.
<b>Tongue River</b>	Rosebud	A river named by the Crow & Cheyenne Indians.
<b>Victor</b>	Ravalli	A town named for Chief Victor of the Salish.
<b>Other sites of interest</b>		

<b>Bison</b>	Glacier	A station on the Great Northern Railway, Glacier County, Montana. So named because of the large herds of bison roaming in that vicinity in the early days.
<b>Blackfoot</b>	Glacier	A village in Glacier County, Montana. It was named from the Blackfoot Indian tribe of Indians.
<b>Medicine Lake</b>	Sheridan	A town in Sheridan County, Montana. This town takes its name from nearby Medicine Lake, a body of water so named by the native people because they found many of their medicinal herbs and roots around its shores and because the water itself had medicinal qualities.
<b>Painted Robe</b>	Golden Valley	A station on the Great Northern Railway, in Golden Valley County, Montana. This name was derived from the fact that the Indians, while hunting and trapping in the vicinity, painted their robes at this place, using a certain kind of clay available in the creek bed.
<b>Plentywood</b>	Sheridan	A town in Sheridan County, Montana. During frontier days the surrounding region, particularly along the creek bearing the same name, was thickly wooded. The area was once prime hunting grounds for the Assiniboines. When cattlemen arrived, they referred to the locality as "that place where there is plenty wood." It is easy to understand why the name "Plentywood" was adopted when the first post office was established there.
<b>Red Eagle</b>	Flathead	A station on the Great Northern Railway in Flathead County, Montana. This locality was so named in honor of a prominent chief of the Blackfoot tribe of Indians.
<b>Spotted Robe</b>	Glacier	A station on the Great Northern Railway, in Glacier County, Montana. The station was first named "Kilroy," but on February 7, 1926, the present name was substituted in honor of a former chief of the Blackfoot tribe of Indians.
<b>Ambrose Creek</b>		Named for Ambrose Amelo, a Flathead Chief, according to the published journal and letters of Major John Owen.
<b>Bitterroot River Valley, Mountains, Flower and Forest</b>		The river had several names before the name 'Bitter Root' or 'Bitterroot' was adopted. Lewis and Clark named it 'Clark's River' on September 6, 1805, after Captain William Clark. Alexander Ross's journal, dated 1824, called it 'Courtine's Fork of the Piegan River.' The Jesuit Missionaries called it the 'St. Mary's River' in the late 1840's. The 1863 survey of the John Owen Donation Claim by DeLacy shows 'Bitter Root River.' The General Land Office survey plats use both 'Bitter Root' and 'St. Mary's' on different plats. W.H. Baker's 1870 survey of T12N, R20W, shows 'Bitter Root River.' George W. Irvine's and Henry C. Rodleeder's 1872 surveys of townships include the name 'St. Mary's Fork of the Bitter Root River,' but Henry C. Rodleeder shows it as 'Bitter Root River' in his survey of T6N, R20W. Later surveys used the name 'Bitter Root.' The Salish Indian name for the Bitter Root River is 'Spitlem seukn.' The valley was named for the river.
		The Bitter Root flower was named by Lewis and Clark. Wheeler says of the Bitter Root in 1898, "A beautiful flower, a beautiful river, a valley, a magnificent range-such is the Bitter Root." The flower is a small plant that blooms in May or June, and is common to many of the Montana valleys. It seems to thrive more especially in the Bitter Root Valley, and this circumstance has given the valley its name. The petals are of a beautiful delicate pink or rose color; the root is edible, and was formerly much-used by Indians and mountaineers for food, although it is very bitter. Native people dry it, and in this condition it will keep for years. The botanical name of the plant is 'Lewisian redivina,' after Captain Lewis (who collected it in

<b>Skalkaho Creek</b>	1806); the Shoshone Indians, Granville Stuart says, call it 'Konah;' the Flathead or Salish Indians characterize it by the word, 'Spitlem.'
<b>Salmon River, Idaho</b>	Skalkaho means 'many roads' in the Salish language.
<b>Sweathouse Creek</b>	The name dates prior to 1872. It was a favorite site for the Salish Indians to camp and build sweat houses; hence, the name.
<b>AKOKALA CREEK (Lake)</b>	Kootenai name meaning "rotten." The creek was formerly known as "Indian Creek," and the lake as "Oil Lake."
<b>BELLY RIVER</b>	The Blackfeet people had a custom of apportioning the anatomy of Napi all over the landscape. His elbow was the Bow River at Calgary. His knees were the Teton Buttes. Midway lay his stomach, and what more appropriate than the aforementioned buttes, which to the Indian resembled the contorted manifold of a buffalo. Hence, they became Mokowanis, or Big Belly Buttes. The river that flowed at their base became Mokowanis River, and later, when Indians from Algonquin nations of the southeast drifted into the region, and established themselves along the river, these too, became Mokowanis.
<b>CARCAJOU LAKE</b>	Named for a mythical being of the Cree Indians, meaning "hungry," or "eats a lot," and from which the English word "carcajou," for wolverine, is derived.
<b>CHIEF MOUNTAIN</b>	There are many legends regarding this mountain, the most popular being that of the young Flathead Indian brave who spent several days on the top of the peak searching for his "medicine vision," and using a bison skull for a pillow. When Henry L. Stimson, later Secretary of State, and his companions first climbed to the top of this mountain in 1892, they were probably the first white men to do so. There they found an ancient bison skull almost entirely decomposed, giving considerable authenticity to this popular legend.
<b>KAKITOS MOUNTAIN</b>	The present name was taken from the Blackfeet Indian name "Old Chief," or "The Mountain-of-the-Chief," by which it was known to the Blackfeet, probably because of the above-mentioned legend.
<b>KINTLA LAKE (Creek, Glacier, Peak)</b>	Kakitos is the Blackfeet name for star. The mountain often resembles a three-pointed star.
	The only explanation for this name is found in a reported legend of the Kootenai Indians, to whom the word "kintla" means "sack." It is reported by the older Indians that in the olden days in their hunting, camping and visiting trips they would cross the mountains near this point, but would never go near the water because it had been reported that one of the Indians had gone to this lake and had fallen in and disappeared, meaning that he was drowned and his body did not come back.

**ST. MARY  
LAKE (Falls,  
River)**

The Piegan Indians called these lakes the "Walled-in Lakes," while the Kootenai Indians called them "Old Woman Lakes."

**SINOPAH  
MOUNTAIN**

Sinopah, meaning "kit fox" in Blackfeet.

**SIYEH, MT.  
(Creek,  
Glacier, Pass)**

"Sai-yeh," in Blackfeet means Crazy Dog, or Mad Wolf.



## Brush Lake State Park Indian Education For All Lesson Plan

**Title**

History Revisited

**Content Area**

Social Studies

**Grade level**

5th/6th

**Duration**

2 50-minute periods

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

**Benchmark 1:** apply the steps of an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate product and process).

### Introduction

Brush Lake State Park is located in Sheridan County, northeastern Montana. The local history of the park lands portray that white homesteaders did not occupy the land around the lake until 1914. At this time, or shortly after, the lake became a swimming hole and picnic area for farmers, ranchers, and others (McKean 2005).

An archaeological survey of the parkland reports almost constant use of the area for more than 10,000 years, probably by ancestors of present-day American Indians. Specifically, the survey reports that these lands were occupied and used by the Assiniboine tribe before the Lewis and Clark expedition *ca.* 1805 (Wood and Assoc. 2005). The Assiniboine, along with Dakota (Sioux), now live on Fort Peck and Fort Belknap Indian Reservations, headquartered at Poplar and Harlem, Montana, respectively. Brush Lake is about 15 miles east of Reserve, a town on Muddy Creek in the northeastern corner of the Fort Peck Reservation.

A local history of Sheridan County portrays and praises the white settlement of the county, including the use of Brush Lake by local whites (Asshiem 1970). This local history makes no mention of the ancient, historic, or contemporary use of the land and lake by American Indians and by the Assiniboine, specifically. However, due to their obvious prehistoric as well as historic occupation of these lands, the entire area of present-day northeastern Montana was deemed the territory of the Assiniboine in the Fort Laramie Treaty (1851). The present boundaries of the Fort Peck Indian Reservation were drawn in 1886, opening up the territory outside the boundaries, including Brush Lake, for white settlement.

By 1883, the buffalo had disappeared from their northern range and the life style of the Assiniboine and Sioux Tribes changed dramatically. It was also during this same period that the Assiniboine Tribe lost without “just compensation” the territory outlined by the original 1851 Fort Laramie Treaty. Through a series of actions and without the consent of the Assiniboine, Congress in responding to pressure from white ranchers and settlers, opened the original reservation for settlement (Indian Health Service, Fort Peck Service Unit, *History*).

Magnus Asshiem's *Sheridan's Daybreak: A Story of Sheridan County and Its Pioneers*, is a portrayal and praise of white settlement in northeastern Montana, and specifically of the area now comprising Sheridan County. This book comprises more than 1,000 pages, and is the only history of Sheridan County available in libraries. Andrew McKean's article, “Oasis on the Prairie,” in *Montana Outdoor*, portrays and praises the white settlement and use of the area, as well. Simultaneously, however, the website, *Fort Peck Assiniboine and Sioux History*, portrays and praises a more realistic composite history of both the Indian and white settlement of the area, though incomplete regarding the latter (see other similar histories listed in the Extensions section below).

## Overview

### Social Studies

In this lesson students will explore the following secondary historical sources: (1) Andrew McKean's online article (see URL in Extensions below), “Oasis on the Prairie,” in *Montana Outdoors*; (2) the website, *Fort Peck Assiniboine and Sioux History* and/or others selected from the Extensions section below; and (3) *Cultural Resources Inventory Brush Lake State Park*, pp. 1-6. Based on their research of secondary historiographic sources, students will demonstrate their knowledge of a more accurate local history of the Brush Lake area, by portraying their own individual local histories incorporating the history and contemporary cultures of the white homesteaders and businessmen and Assiniboine and Dakota (Sioux), now living on the Fort Peck Indian Reservation.

### Materials or Resources Needed

Computers; Internet; selections from Magnus Asshiem's *Sheridan's Daybreak: A Story of Sheridan County and Its Pioneers* (per U.S. copyright laws, up to 10% of the book may be copied); *Cultural Resources Inventory Brush Lake State Park*, pp. 1-6 (a single copy is available from Brush Lake State Park for copying).

### Activities and Procedures

#### Class Period 1

1. Assign students as pre-reading selections from *Sheridan's Daybreak*.

2. Assign students to find the following website on the Internet: *Fort Peck Assiniboine and Sioux History*. Other histories, along with URL addresses, on this topic that are listed in the Extensions are also very good. (This material may also be downloaded by the teachers and copied for students, or they can find and read it online as part of meeting Technology Content Standards)
3. Lead a full-class discussion comparing and contrasting the multiple views represented in the readings
  - a. What is history? (See Attachment A for a definition/discussion.)
  - b. Why are there two histories?
  - c. Whose history is more important?
  - d. If one seems more important, why is one more important than the other?
  - e. Whose story is it?
  - f. How can we make one history that tells the whole story?
  - g. Is it important to have one history, or multiple histories?
  - h. How has one history taken precedence over the other?
  - i. What are the problems associated with writing a history that incorporates multiple views?

### Class Period 2

1. Assign to students as pre-reading, *Cultural Resources Inventory Brush Lake State Park*, pp. 1-6.
2. Break the students into small groups and have them analyze the reading, comparing and contrasting it to the previous readings used. Ask them to consider the following:
  - a. When homesteaders arrived in northeastern Montana, they found a challenging environment where survival was the goal. The Assiniboine, Dakota (Sioux) and other Indian people had been meeting these same challenges for thousands of years and had evolved complex economic, agricultural and cultural methods of coping. Compare and contrast what life was like for American Indians and settlers at the beginning of the 20<sup>th</sup> century in northeastern Montana.
  - b. Compare and contrast: How were the following same and how were they different for the two groups?
    - i. Housing
    - ii. Food procurement
    - iii. Views of land values, including land use
    - iv. Tools and implements
    - v. Animals
    - vi. Recreation and fun

### Assessment

Using hand drawings, pictures, and text, produce a poster comparing and contrasting Assiniboine/Dakota (Sioux) with white settlers in the early 20th century —use the six areas in 2b, just above. The text could be narratives of interviews the students conduct with family members or others with knowledge of the area from the early 20th century.

### Extensions (Online Materials and Teaching Aids) & Bibliography

Asshiem, Magnus, 1970 (Complier and Collator). *Sheridan's Daybreak: A Story of Sheridan County and Its Pioneers*. Great Falls, Montana: Blue Print & Letter Co., Printers.

Fort Peck Indian Reservation. *Tribal History*. <http://www.fortpecktribes.org/>

Indian Health Service, Fort Peck Service Unit. *History of the Fort Peck Reservation.* <http://www.ihs.gov/facilitieservices/areaoffices/billings/ftpeck/fpsu%2Dhistory.asp>

McKean, Andrew, Photos by Matt Long. (Sept./Oct. 2005) *Oasis on the Prairie, Montana Outdoor.* URL. <http://fwp.mt.gov/mtoutdoors/HTML/Articles/2005/BrushLakeSP.htm>

Montana Department of Commerce. *Fort Peck Indian Reservation History.* [http://montanakids.com/db\\_engine/presentations/presentation.asp](http://montanakids.com/db_engine/presentations/presentation.asp)

O'Boyle, Robert C., et al, 2005. *Cultural Resource Management Report, Brush Lake State Park, Sheridan County, Montana.* Loma, Montana: Gar C. Wood and Assoc.,

Turning Bear, Jim, et al. *Fort Peck Assiniboine and Sioux History.* [www.montana.edu/wwwfpcc/tribes](http://www.montana.edu/wwwfpcc/tribes)

## Attachments

## Attachment A

What is history?<sup>2</sup>

NOUN: His·to·ry; pl. his·to·ries

1. A narrative of events; a story.
2.
  - a. A chronological record of events, as of the life or development of a people or institution, often including an explanation of, or commentary on, those events: *a history of the Vikings*.
  - b. A formal written account of related natural phenomena: *a history of volcanoes*.
  - c. A record of a patient's medical background.
  - d. An established record or pattern of behavior: *an inmate with a history of substance abuse*.
3. The branch of knowledge that records and analyzes past events: "*History has a long-range perspective*" (*Elizabeth Gurley Flynn*).
4.
  - a. The events forming the subject matter of a historical account.
  - b. The aggregate of past events or human affairs: *basic tools used throughout history*.
  - c. An interesting past: *a house with history*.
  - d. Something that belongs to the past: *Their troubles are history now*.
  - e. Slang One that is no longer worth consideration: *Why should we worry about him? He's history!*
5. A drama based on historical events: *the Histories of Shakespeare*.

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<sup>2</sup> <http://education.yahoo.com/reference/dictionary/entry/history>



## Chief Plenty Coups State Park Indian Education For All Lesson

**Title**

The Vision Quest

**Content Areas**

Social Studies; Media Literacy

**Grade level**

4th

**Duration**

45 minutes to 1 hour

**Goals (Montana Standards/Essential Understandings)**

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**ESSENTIAL UNDERSTANDING 3:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

**ESSENTIAL UNDERSTANDING 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

## Overview

### Chief Plenty Coups State Park Montana: The Magazine of Western History, Spring 2000 by Holz, Molly

When Plenty Coups, the last traditional chief of the Crow Indians, recounted his life story to the writer Frank Bird Linderman in 1928, he told of a vision. Conferring with Linderman at his home on the Crow Indian Reservation thirty-five miles south of Billings, Plenty Coups explained how the vision had set the course of his life. Though Plenty Coups was then eighty years old, his memory of it had not dimmed. When he had been about twenty, he said, he had visited a traditional Crow site in the Crazy Mountains and seen himself as an old man. "I saw the spring down by those trees," he told Linderman, "this very house just as it is, these trees which comfort us today, and a very old man sitting in the shade, alone." And so it had come to pass, along with the profound changes the vision implied and with which his people would have to contend.

Plenty Coups was revered in his lifetime for his wisdom and diplomatic skill in helping his people make the transition from traditional lifeways to reservation life as settled agriculturalists. Remembered for those qualities today, he is also commemorated with Chief Plenty Coups State Park, a park that includes the homestead where he sat beneath cottonwood trees and related the story of his vision to Linderman in 1928. That same year, on August 8, Plenty Coups presented his homestead for use as a park. "This park is not a memorial to me," he declared during the dedication ceremony, "but to the Crow nation. It is a token of my friendship for all people, red and white."

## Objectives

1. To learn about the Vision Quest.
2. To understand Plenty Coups reason for his vision quests.

## Suggested Teaching Approaches

- Involve students in the planning of learning experiences about the Crow people and Chief Plenty Coups. These planned experiences may include a visit to Chief Plenty Coups State Park, museum visits, simulation activities, and role playing. Compose questions related to these topics. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.
- Develop, with the students, a timeline while discussing what was happening in Europe and the rest of North America during the time Chief Plenty Coups was alive.
- 

## Teacher Preparation

- Teacher should become familiar with the following resources:
  - Linderman, F. (1983). *Plenty Coups, Chief of the Crows*, 1962, University of Nebraska Press (available at many school and public libraries)
  - Vision Quest resources (included in the lesson plan)

## Materials or Resources Needed

- Linderman, F. (1983). *Plenty Coups, Chief of the Crows*, 1962, University of Nebraska Press)
- Vision Quest Resources (included in the lesson plan)

## Suggested Activities and Procedures

### Warm up

Ask students if they know anything about their own personal or family names, first and last. *Why were they named? Who named them? Were they named after other family members, celebrities, places, etc?* Ask the students, *"If you could choose a new name for yourself, what would it be?"* Have them think of special characteristics or talents they each might possess.

Refer to the Internet resource (<http://www.behindthename.com/nmc/eng.php>) to discover the meaning of certain names.

### KWHL Chart

Use the instructional technique known as K-W-H- L, to activate students' prior knowledge by asking them what they already **Know**; then students (collaborating as a classroom unit or within small groups) set goals specifying what they **Want** to learn; students then will determine **How** they will find information related to the topic; and after reading students will **prepare a classroom presentation** discussing what they have **Learned**. Students apply higher-order thinking strategies which help them construct meaning from what they read and help them monitor their progress toward their goals. A worksheet is given to every student that includes columns for each of these activities. Suggested KWHL emphasis:

**What do I KNOW about Chief Plenty Coups?**

**What do I WANT to know about Chief Plenty Coups?**

**HOW will I find information about Chief Plenty Coups?**

**What have I LEARNED about Chief Plenty Coups and his Vision Quests?**

### Extensions

Check out these Internet resources to learn more about the Vision Quest.

- [http://www.religioperennis.org/documents/yellowtail/Vision\\_Quest.pdf](http://www.religioperennis.org/documents/yellowtail/Vision_Quest.pdf)
- <http://www.webpages.uidaho.edu/~rfrey/plain1.htm>
- <http://www.geocities.com/willow1d/factfox.html>

### EVALUATION

Discussion/observation

Participation

Completed worksheet

Classroom presentation

## Vision Quest Resources

### Looking Back by Julia White - <http://www.meyna.com/crow.html>

The Vision Quest was of paramount importance in the life of a Crow. Both boys and girls began their Vision Quests around age 9, and it was believed that the villages carried the combined power of all the visions received, and that this power joined forces to be shared by the tribe as a whole. Until visions were received and explained by the village medicine person or shaman, the child had no standing in the village, or in the tribe. The Vision Quest was repeated at intervals set by the elders and medicine people until visions were received, but to lie about success was unthinkable and an unforgivable sin. However, if there were repeated failures in the Vision Quests, the individual was ostracized. Such repeated failure was cause for dishonor and for scorn as such individuals were not allowed to marry and take their rightful place in the village, or in the tribe. In order to preserve self-worth and dignity, a person could buy a part of the vision of a tribal leader, elder or medicine person until such time as he received his own messages.

### Vision Quest

*Copyright© 1991 by the University of Oklahoma Press, Courtesy of Michael Oren Fitzgerald*  
Medicine man and Sun Dance chief Thomas Yellowtail is a pivotal figure in Crow tribal life. In this chapter from *Yellowtail, Crow Medicine Man and Sun Dance Chief, An autobiography as told to Michael Oren Fitzgerald* (Oklahoma: University of Oklahoma Press, Norman, 1991), Yellowtail exposes the path of spiritual realization according to the Plain Indians.

One of the main rites of the Sun Dance religion is the vision quest. It is a period set for solitary prayer at a remote place. A person will usually spend three or four days of fasting on the vision quest, saying his prayers during all that time. He goes away up in the hills, gets away from people, and goes off by himself, and there fast and prays for either the three- or four-day period he selected before he began his quest.

There are many intentions that a person may have when he prepares to make a vision quest. He may want medicine, some kind of power to help him in battle or in all of his life. Strong medicine powers would protect the man so that he would not be wounded and could not be hit by an enemy's arrow. That kind of medicine would make a man successful in battle with the enemy. A lot of men seek those kinds of powers, and that is what they have in mind when they start out on the vision quest [1].

Some men might seek different kind of medicine power or understanding. They may to be able to heal or doctor people. They may seek the answer to a question or a problem that is bothering them or the family or tribe. And above all, a man may want to pray in this way because this is a way to come closer to Acbadadea. In this rite each man may awaken in his heart the knowledge of the Maker of All Things Above. A man may pray for any of those things because they would be helpful to him, his family, and his tribe, but a man also must pray for virtue and the correct understanding with which to face life.

In olden days, all young men had those kinds of feelings, and that was only why they would go on the vision quests. Sometimes a few of them would go out together. Maybe four or five of them would take a sweat bath together and start out together. When they go out to the hills, each one would go on his solitary way. Each one had to face the medicine powers alone. One would

take that pointed hill over there; another one would take the next hill. They would scatter, each by himself, putting in his days. Some would stay four days, some less. Some of them might have received something by the time they came back; some may have come back without anything. Some of them would have been successful and might have had a vision, have been visited by an animal, or have had a dream or something to bring back, and that is good – that meant something. Another would come back and say that he did not receive anything. It means that he would have to try again later, and usually he would. He would try again later on and try again and again.

Many of them ended their days by saying, “I tried not once, but a number of times, and finally I was visited by a bird or animal that gave me medicine, and I finally have some medicine, some kind of power or understanding.” And that was the way in those days. They would have kept trying until they got something. Some of the most sincere ones would probably receive something the first time they went on a vision quest. It depended on the sincerity of the person.

If they have a good, strong intention, then they may have been the ones who were successful in their dream or vision right away. They would have been told afterwards what to do to preserve the medicine power given by the bird or the animal, and they would have done what they were told. Perhaps they might have been told to make a medicine bundle or carry part of the animal with them when they went on their raiding party against the enemy or when they needed to make the medicine.

Before a man would go on a vision quest, he would first consult with a medicine man. It was the duty of the people who asked for instruction to bring a pipe or a smoke to the instructor. If the medicine man accepted the responsibility to instruct the younger man, then they would first offer the smoke with a prayer. Then the medicine man would tell the young man what to do to prepare – how to go through purification before going up and all the other necessary information. He would explain to the young man how to seek war medicine. Some would have had a different purpose. The instructions for the prayer depended on the young man’s intention.

In those days when people wanted to go fasting, they first prepared themselves by taking a sweat bath to purify themselves. This is still my practice because it is very important to undergo a purification before and after every major undertaking. Right after he was through with the sweat bath, the vision seeker would get up to where he wanted to spend three or four days upon the hill and high mountains. According to his own choosing, he would select a place where he wanted to fast.

Many would sacrifice a finger when they got up there. They would chop off the top of their finger and offer it to the Great Spirit or to an animal. If a bird came and took that piece of finger, then the bird would probably come back after a while and adopt that person, give him medicine, and tell him to go home. This could happen in one or two days’ time, although the person’s intention may have been to spend four days. If he was visited by an animal of some kind who felt sorry for him sitting there torturing himself, then the medicine power would say, “I have come to see you; you are torturing yourself; you had better stop that and go back home, and I will give you some kind of power and tell you what to do.” After the man would get home, that bird or animal – it might be a hawk, or a crow, or a meadowlark, or any kind of bird or animal – would come to visit that person and tell him what to do. The person would end the fast right then and there and go home; he would have received something already. People on the Crow reservation today still use the vision quest.



## Clark's Lookout State Park Indian Education For All Lesson Plan

**Title**

People and Place: Understanding how human interaction with the land influences culture

**Content Area**

Geography

**Grade levels**

9th-12th

**Duration**

5 class periods

**Goals (Montana Standards/Essential Understandings)**

**Social Studies Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

**Rationale:** Students gain geographical perspectives on Montana and the world by studying the Earth and how people interact with places. Knowledge of geography helps students address cultural, economic, social, and civic implications of living in various environments.

**Benchmarks:** Students will:

4. Analyze how human settlement patterns create cooperation and conflict which influence the division and control of the Earth (e.g., treaties, economics, exploration, borders, religion, exploitation, water rights).
5. Select and apply appropriate geographic resources to analyze the interaction of physical and human systems (e.g., cultural patterns, demographics, unequal global distribution of resources) and their impact on environmental and societal changes.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Introduction**

Projecting above the dense cottonwoods and willows along the Beaverhead River, this rock outcropping provided an opportunity for members of the Lewis and Clark Expedition to view the route ahead. Captain William Clark climbed this hill

overlooking the Beaverhead River to scout what lay ahead for the Lewis and Clark Expedition.

Clark's Lookout State Park website

“The Aaron Arrowsmith Map of 1802,” Attachment C, portrays a view that North America was a vast and empty land. However, Thomas Jefferson and other leading white men knew at the time that the land was not empty, but very much occupied by vast numbers of Indian people who were members of literally hundreds of tribes. The map, *Indian Tribes of North America, c. 1600*, Attachment B, shows, generally, the areas of occupation by these Indians. Even though the tribal boundaries are not exact, there are no empty spaces on this map; all areas of North America were claimed, occupied, and used by one or another Indian tribe.

The map, “Transportation and Travel Routes,” shows that long before Lewis and Clark, or for that matter, any other white “explorer” came to what became North America, the land was crisscrossed east and west, north and south, by major Indian transportation routes, which followed major river systems and the valleys of major mountain ranges. Lastly, the map, “Lewis and Clark Historic Trail,” shows the route taken by the explorers. Because they took directions from Indian tribes they met along their journey, their route very much mirrors that in the map, “Transportation and Travel Routes.”

Lewis arrived in the vicinity of what is now known as Clark’s Lookout on August 11, 1805. That same day he saw a lone Indian on horseback. On the previous April 25, the expedition had camped at the confluence of the Yellowstone and Missouri Rivers, where Fort Union was eventually built. From that time until Lewis saw a man he took to be a Shoshone Indian, near what Clark’s Lookout, in August, the expedition had not seen another human being. However, the expedition was very much aware of the presence of Indian people, from their first day in what became Montana.

## Overview

In this lesson student will gain experience working with historical maps as cultural artifacts that reflect the views of particular times and places.

1. Students begin by examining the Aaron Arrowsmith Map, used by the Lewis and Clark Expedition, portraying the western Untied States, c.1802, as a vast and empty land.
2. Students will then explore the American Indian Tribes, c. 1600, map showing that myriad Indian tribes actually occupied and used all of this vast land, and that in fact it was not empty.
3. As evidence that the land was not empty at the time of the Lewis and Clark Expedition, students will read several pages by historian James Rhonda, which narrates the observations of the expedition members pertaining to the obvious presence of Indian tribes all along the trial.
4. The students will then explore two other maps, “Transportation and Trade Routes,” showing ancient transportation routes of ancient people, traversing North America, and the other showing the route of the Lewis and Clark Expedition, c.1805. The latter mirrors the former.
5. Students will demonstrate how historical maps as cultural artifacts reflect the views of particular times and places, how cultural assumptions influenced the process of mapping the American West, and what maps can tell us about our world view and cultural aspirations.
6. Students will demonstrate their knowledge of the contemporary culture of one Montana Indian Tribe.

## **Materials or Resources Needed**

Computers; Internet; Attachments A-G

## **Activities and Procedures**

### **Class Period 1**

1. Student: Read before class the selections from Ronda (Attachment A).
2. Teacher: Lead a full class discussion
  - a. Where are the Indians?
  - b. What signs are there that Indians were in the area?
  - c. Why wouldn't the expedition encounter these Indians?
  - d. Where are the Indians afraid? Why or why not?
  - e. Why are the expedition leaders afraid?
  - f. Why does the expedition need to meet Indians?
3. Teacher: Break students into eight (8) working groups
  - a. Distribute copies of the following:
    - i. To each group:
      1. 2 copies of the National Archives map reading worksheet (Attachment B)
      2. 1 copy to each student:
        - a. The Aaron Arrowsmith Map of 1802 (Attachment C)
        - b. Lewis and Clark's Historic Trail (Attachment F)
    - b. Lead a brief discussion concerning the maps.
      - i. Bring to students' attention the empty space in the west on Arrowsmith's.
      - ii. According to Ronda's narrative, was the space empty?
      - iii. Re: the Lewis and Clark trail map: How did they know where to go? How did they find their trail?
    - c. Review filling out the worksheet.

### **Assessment**

- a. Students work in their groups to critique the map in order to fill out the worksheets, one for each map.

### **Class Period 2**

1. Teacher: Have the students reform their groups from the previous class.
  - a. Distribute the following
    - i. To each group: 2 copies of the NA worksheet
    - ii. To each student:
      1. American Indian Tribes, c. 1600 (Attachment D)
      2. Transportation and Trade Routes (Attachment E)
  - b. Lead a full class discussion comparing and contrasting the two sets of maps.

### **Assessment**

- a. Students work in their groups to critique the map in order to fill out the worksheets, one for each map.

### **Class Period 3—This class will take place in a computer technology classroom using the Internet**

1. Break the students into their previous groups, and assign each group to perform research on the Internet pertaining to one of the seven Montana Indian Reservations and the tribes who live there, as well as the Little Shell Band of Chippewa Indians (who are currently without a reservation).

2. These tribal websites are located at the website: *Montana-Wyoming Tribal Leaders Council*. URL: <http://www.mtwytlc.com/>

## Class Periods 4 & 5

### Assessment

Students make group presentations on their selected tribes, centered on the following subtopics: Demographics, government, economics, people, schools, and tourist attractions. Provide an overhead projector for student to show the location of their tribes on a Montana map (Attachment G—copy into an overhead transparency)

### Extensions (Online Materials and Teaching Ads)

#### Bibliography

Anti-Defamation League (2005). “American Indian Tribes, c. 1600,” *Lewis and Clark: The Hidden Voices, Elementary Level Unit, Students Handouts and Supporting Materials for Teachers*. Map, p. 5. URL:  
[www.adl.org/education/curriculum\\_connections/elementary\\_handouts.pdf](http://www.adl.org/education/curriculum_connections/elementary_handouts.pdf)

Lewis and Clark’s Historic Trail. “Map of the Lewis and Clark Trail.”  
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Tanner, Helen, “Travel and Transportation Routes.” *Encyclopedia of North American Indians*, Houghton Mifflin Company. URL:  
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University of Virginia, “The Aaron Arrowsmith Map of 1802,” *Exploring the West from Monticello*, Scroll down the page until the map appears. URL.  
[http://www.lib.virginia.edu/small/exhibits/lewis\\_clark/planning3.html](http://www.lib.virginia.edu/small/exhibits/lewis_clark/planning3.html).

#### Attachments

Note: The following attachment uses references that are not considered tribally accurate. The term Atsina is used in reference to Gros Ventre. Atsina is not used by the Gros Ventre to refer to themselves. The term Gros Ventre is also a misnomer, it means "big belly" in French. The Gros Ventre call themselves “AH-AH-NE-NIN” meaning the White Clay People. The term Flathead is probably used here in reference to the Salish. Technically, there is no Flathead tribe. There is a Flathead reservation that includes the Salish, Kootenai, and Pend d’ Oreille nations. For more information check with your school librarian for the OPI-produced DVD entitled “Tribes of Montana and How They Got Their Names.”

## Attachment A

Rhonda, James, P. (1984). Chapter 6, "Across the Divide," *Lewis & Clark among the Indians, selected text*

... as the explorers labored over the grueling Great Falls portage, the captains thought increasingly about finding Shoshone horses. Their growing concern can be measured by an important decision made during the portage. Earlier in the journey, Lewis and Clark had given some thought to sending one canoe and a few men back to St. Louis from the falls carrying news of the party. That plan was now quietly abandoned, partly because it might have discouraged the whole group and, perhaps more important, because "not having seen the Snake Indians or knowing in fact whither to calculate on their friendship or hostility, we have conceived our party sufficiently small." Although it is not clear from the expedition's record whether Sacagawea led the explorers to expect to find the Shoshones near the falls, there certainly were indications that those Indians had been in the area recently. On July 16, one day after the explorers finished the portage, Lewis was taking one of his usual walks along the Missouri when he came upon a large and recent Shoshone camp. Spotting what would later be familiar to him as the cone-shaped Shoshone brush wickiup and also noting much horse sign, Lewis concluded that he had "much hope of meeting with these people shortly."

Convinced that the Shoshones were just days away and could provide both horses and "information relative to the geography of the country," Lewis and Clark made an important decision. On July 18, Clark took an advance party consisting of York, Joseph Field, and John Potts on ahead. Moving quickly, Clark hoped to find the Shoshones before they were frightened by hunters' guns from the larger group. In the days that followed, both Clark's forward team and Lewis's main contingent strained for any hint that their Shoshone search was over. Saturday, July 20, brought more Shoshone signs but no Indians. Early in the morning Lewis saw smoke up Potts' Creek. Unsure of the smoke's significance, the explorer thought it was either accidental or a deliberate Indian signal. According to his journal entry for the day, he learned later that some Shoshones had seen either his or Clark's men, feared they were Blackfeet warriors, and fled from the river. Later the same day Clark's force, painfully working its way up a path filled with sharp rocks and prickly pear along Pryor's Valley Creek, saw a second smoke signal. Eager to let Indians know they were friends, not enemy raiders, Clark and his men took to scattering pieces of clothing, paper, and linen tape along their route. [15] Despite these efforts, the Shoshones seemed as tantalizingly out of reach as their smoke signals.

Frustrated by their failure to contact the Shoshones and increasingly tired by the rigors of a difficult river passage, the expedition pressed on toward the Three Forks. Although the explorers never expected Sacagawea to guide them in the usual sense of the word, they did hope she would recognize some of the country once the expedition entered Shoshone hunting grounds. But it was not until July 22 that the Indian woman began to see country remembered from those days before her kidnapping by Hidatsas. As the main body of the expedition neared Pryor's Valley Creek, Sacagawea pointed out familiar landmarks and assured Lewis that this was "the river on which her relations live[d], and that the three forks [were] at no great distance." Tacitly admitting just how worried the whole Corps of Discovery was at not yet finding the Indians, Lewis wrote that Sacagawea's news "cheered the sperits of the party who now begin to console themselves with the anticipation of shortly seeing the head of the missouri yet unknown to the civilized world." Later that evening, with both the advance party and the main body reunited, Lewis and Clark planned strategy for what they felt was an imminent meeting with the Shoshones. Believing that

the Indians would be found at Three Forks, the captains decided to send Clark again with a small group to reconnoiter the route and make initial contact.

Excited by the prospect that their Shoshone quest might soon be ended and that Indian horses would carry them over an easy portage to Pacific waters, the two groups set out the next morning. Clark took with him Robert Frazer, Joseph and Reuben Field, and Toussaint Charbonneau. To reassure Indians that they were friends, Lewis ordered that small American flags fly from every canoe. While Clark followed Indian paths toward Three Forks, Lewis and the boats pressed upriver. Each group found the going difficult and exhausting. Hiking over broken terrain filled with sharp rocks and prickly pear, Clark's men suffered twisted ankles and lacerated feet. The boat crews had it no less easy. The Missouri was now a narrow channel choked with willow islands, rocky shallows, and unexpected rapids. Towing their craft from the shore exposed the men's moccasined feet to the needle spines of the prickly pear. Working boats in the water became a back-breaking, bone-chilling enterprise. Ordway understated the obvious when he wrote, "The party in general are much fatigued." But swollen feet and aching bones would have been gladly accepted had the effort produced a Shoshone encounter. When Clark reached Three Forks on July 25, he found a fire-blackened prairie and horse tracks but no Indians. Two days later Lewis and the main body came to Three Forks, found Clark's note detailing what he had discovered thus far, and saw for themselves that the valley held only silence.

The Three Forks of the Missouri was what Lewis described it to be, "an essential point in the geography of this western part of the Continent." But one of the essentials was missing. Without Indian horses the expedition would be stranded on the wrong side of the Great Divide. Facing a second winter east of the mountains, on short rations and unsure of the route ahead, the expedition was at a desperate point. Lewis put it bluntly: "We begin to feel considerable anxiety with respect to the Snake Indians. If we do not find them or some other nation who have horses I fear the successful issue of our voyage will be very doubtful or at all events much more difficult in its accomplishment." [18] The explorers did not understand that Shoshone and Flathead bands did not come across the mountains and into the Three Forks region until September. At the very moment when the worried captains were holding talks plotting what to do next, the Shoshones and Flatheads were still busy fishing along the Lemhi and Salmon rivers.

The expedition camped at Three Forks, where Sacagawea had been kidnapped from a Shoshone band some five years earlier. It was a time to treat blistered and infected feet, repair clothing and moccasins, and dry dampened papers and trade goods. But the most important task at Three Forks was formulation of a plan to locate the elusive Shoshones. Perhaps guided by information supplied by Sacagawea, the explorers now believed the Indians were either further up the Jefferson River or across the mountains still fishing. Wherever they were, they had to be found. Using a tactic employed before, Lewis and Clark decided to send a scouting party ahead while the main group continued up the Jefferson. Since Clark was still recovering from an infection caused by prickly pear punctures, Lewis led the scouts.

The first week of August 1805 must have seemed an eternity to the frustrated and exhausted men of the expedition. Everything that could go awry did. Laboring up the Jefferson in a channel that was barely navigable, Clark's boat crews slipped in the mud, tripped over hidden rocks, and spent hours waist-deep in cold water. Men who usually did not complain in the face of hardship were now "so much fortiegued that they wished much that navigation was at an end that they might go by land." Canoes overturned, tow ropes broke, and the air was blue with tough talk. As a last straw, a beaver had gnawed through the green willow branch holding a message from Lewis, causing the boats to make a needless and painful detour up the Big Hole (Wisdom) River.

And George Shannon got lost on a hunting trek up the Big Hole. The efforts of Lewis's scouting party to locate the Shoshones were no more successful than previous ones. There were signs of Indian activity, but as before they yielded neither people nor horses. When the two captains again joined forces on August 6 and proceeded up the Jefferson, they had to face some harsh realities. Several men, including Clark and Whitehouse, were injured and in pain, while many others were near exhaustion. Valuable trade goods, medicine, and powder were wet and damaged. Food supplies were uncertain. And above all, there was the inescapable fact that unless the expedition found horses very soon it would have to pack only a fraction of its supplies across the divide and look for a place to winter in mountains known for their scarcity of game. The men's spirits and prospects would not be as low again until the bitter days in the snows of the Lolo Trail.

These bleak prospects began to change on August 8. With the explorers just below the mouth of the Ruby (Philanthropy) River, Sacagawea recognized "the point of a high plain to our right which she informed us was not very distant from the summer retreat of her nation on a river beyond the mountains which runs to the west." Known to Indians as the Beaver's Head because it reminded them of a swimming beaver, the rock brought both hope and a sense of urgency to the expedition. "As it is now all important with us to meet those people as soon as possible," the captains decided to once again send Lewis on ahead with George Drouillard, Hugh McNeal, and John Shields. Lewis vowed to find horses if it took a month of hard travel. On the next morning, August 9, Lewis and his men swung on their packs and began to follow the Jefferson River toward the mountains. The whole future of the expedition depended on Lewis's success in finding the Shoshones and trading for horses in something less than a month.

All day on August 9, Lewis and his men tracked along the Jefferson. Seeing the river "very crooked much divided by islands, shallow, rocky in many places and very rapid," Lewis worried that Clark's boats might not be able to make the passage. On the following day the explorers "fell in with a plain Indian road" which took them past Rattlesnake Cliffs to a fork in the Beaverhead River. Because the path also forked and Lewis did not want to waste time on the wrong trail, he dispatched Drouillard up one way while Shields took the other. Sensing that this fork also marked the end of navigable waters, Lewis left a note for Clark telling him to go no further until the advance party returned. Lewis and his men now set out along Horse Prairie Creek, a small stream that flowed from the West. Horse Prairie Creek led the explorers into Shoshone Cove, described by Lewis as one of the "handsomest" coves he had ever seen. Camping that night in the cove, Lewis and his men ate venison roasted over a willow brush fire and wondered what lay beyond the dividing ridge.

Sunday, August 11, proved to be one of the most important days for the expedition. It was a day equally important for the Shoshones of Cameahwait's band camped over the divide along the Lemhi River. Soon after Lewis and his men set out from their camp in Shoshone Cove the Indian trail vanished in dense sagebrush. Anxious not to miss what proved to be Lemhi Pass over the Beaverhead Mountains, Lewis ordered Drouillard to walk on the captain's right flank while Shields would cover the left. McNeal was to remain with Lewis as the whole formation moved slowly through the cove and toward the pass. Five miles of this maneuver got Lewis closer to Lemhi Pass, but it still seemed no nearer to the Shoshones. Then suddenly, some two miles off, Lewis spotted an Indian horse and rider cantering toward him. With the aid of his small telescope, Lewis identified the Indian as a Shoshone. The armed warrior was riding an "ellegant" horse and had not yet seen the Americans. Overjoyed at the prospect of finally meeting the Shoshones, Lewis walked slowly toward the Indian. The explorer was certain that once the Shoshone saw his white skin any fears would disappear. With about a mile now separating the two the Indian stopped and Lewis is likewise halted. Determined to make some friendly gesture,

Lewis took his blanket and waved it three times in the air. Perhaps Drouillard had told him that this was the accepted sign for peaceful conversation between strangers. But the Shoshone apparently discounted Lewis's signal and watched with mounting suspicion as Drouillard and Shields drew closer. Unable to catch the attention of either man, Lewis feared that their continued march would frighten the Indian and dash any hopes of a friendly meeting. Lewis took a few strands of beads, a mirror, and some other trade items and began to walk alone toward the still-mounted Indian. When the men were no more than two hundred paces apart, the Indian slowly turned his horse and began to ride away. In desperation Lewis shouted out the word "tab-ba-bone," which he believed was Shoshone for whiteman. The explorer knew that Drouillard and Shields had to be stopped or all would be lost. Risking a shout and some vigorous waving, Lewis commanded both men to halt. Drouillard obeyed but Shields evidently did not see the signal. The Indian moved off a bit more and then stopped a second time. With steady determination Lewis resumed walking toward the man, again saying "tab-ba-bone," holding up the trade goods, and even stripping up his shirt sleeves to show white skin. But none of this worked and when the two were no more than one hundred paces apart, the Indian whipped up his horse and vanished into the willow brush.

"With him," wrote Lewis, "vanished all my hopes of obtaining horses for the present." Depressed and angry, Lewis rounded up his men and "could not forbear abraiding them a little for their want of attention and imprudence on this occasion." Although Lewis blamed Drouillard and Shields for the failure at Shoshone Cove, other factors were also at work. The Lemhi Shoshones had just suffered a punishing raid at the hands of Atsina warriors and were bound to view any stranger with considerable suspicion. More important, there was the matter of the word "tab-ba-bone." Lewis had probably asked either Charbonneau or Sacagawea for a word meaning "whiteman." Since that word did not exist in the Shoshone vocabulary, the explorer was given the term for stranger or foreigner. The Indian kinship world was divided between relatives who were friends and strangers who were potential enemies. Shouting "tab-ba-bone" to an already fearful Shoshone was hardly the way to begin a successful talk.

Knowing that the day's opportunity was lost, Lewis decided to pause in the cove for breakfast. While the rest of the men cooked, Lewis prepared a small parcel of beads, moccasin awls, paint, and a mirror. Tying the goods to a pole stuck in the ground near the campfire, Lewis hoped the gifts would attract Shoshone attention and convince them that the strangers were interested in trading, not raiding. A sudden rain shower made following the Shoshone's tracks impossible. Wet grass hampered walking and a maze of horse prints made deciding which track to follow difficult and frustrating. Camping that night at the head of Shoshone Cove, Lewis may well have wondered whether the Shoshones would forever remain just beyond his grasp.

For the Lemhi Shoshones of Cameahwait's band, August 11, 1805, had seemed like any other day in late summer. Groups of women and children were out on the prairies digging roots. Others were busy at fish weirs or gigging for salmon with sharp, barbed sticks. Most men were occupied with hunting or tending to the needs of horses and weapons. One man who had been out riding near a creek on the other side of the mountains saw strangers whose faces he had described as "pale as ashes." But the report seemed preposterous and after some talk it was dismissed as an idle boast. What counted that day was that the band would soon join Flathead friends in journeying toward the Three Forks for the buffalo season. They would no longer be ágaideka'a, or salmon eaters, but kutsendeka'a, those who ate the buffalo. There would be danger from enemies like the Atsinas and Blackfeet, but there would also be fresh meat to end days of near starvation. That anything might alter the familiar seasonal rhythm was almost unthinkable.

Lewis expected the next day to bring the long-hoped-for Shoshone encounter. Early that morning Lewis sent George Drouillard out to track. Continuing on the trail as it led toward Lemhi Pass, Lewis saw places where Indian women had been digging roots. Brush lodges were also signs that the Shoshones were near. Although Lewis's party did not find the Shoshones on August 12, it was a memorable day. Near the crest of the pass the explorers found "the most distant fountain of the waters of the Mighty Missouri." Later recalling McNeal standing astride the headwaters creek, Lewis exalted that "thus far I had accomplished one of those great objects on which my mind has been unalterably fixed for many years." After drinking from the stream and resting for a moment, Lewis and his men crossed the Continental Divide—the first Americans to make the passage—and stood looking at the Bitterroot Mountains. Not even those "immense ranges of high mountains still to the West of us with their tops partially covered with snow" could dampen Lewis's enthusiasm as he drank at the Lemhi River and for the first time tasted western waters. For all the glory and excitement of the day, Lewis must have known that the expedition's essential problem remained unsolved. Seeing one Shoshone, observing many Indian signs, and crossing the divide did not bring horses into the explorers' corral.

## Attachment B

### National Archives Map Analysis Worksheet

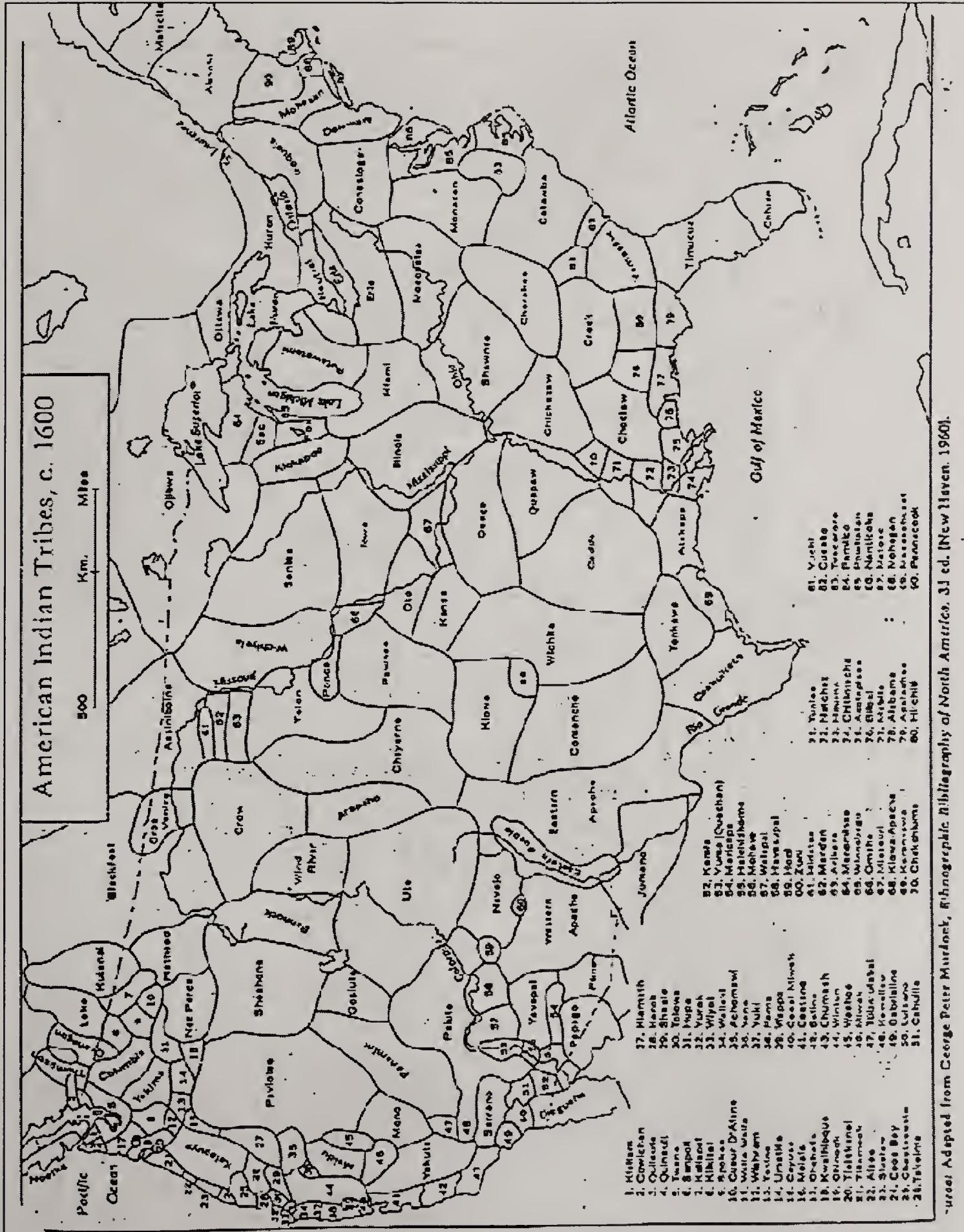
1.	TYPE OF MAP (Check one): <input type="checkbox"/> Raised relief map <input type="checkbox"/> Topographic map <input type="checkbox"/> Political map <input type="checkbox"/> Contour-line map <input type="checkbox"/> Natural resource map <input type="checkbox"/> Military map <input type="checkbox"/> Bird's-eye view <input type="checkbox"/> Artifact map <input type="checkbox"/> Satellite photograph/mosaic <input type="checkbox"/> Pictograph <input type="checkbox"/> Weather map <input type="checkbox"/> Other ( )
2.	UNIQUE PHYSICAL QUALITIES OF THE MAP (Check one or more): <input type="checkbox"/> Compass <input type="checkbox"/> Handwritten <input type="checkbox"/> Date <input type="checkbox"/> Notations <input type="checkbox"/> Scale <input type="checkbox"/> Name of mapmaker <input type="checkbox"/> Title <input type="checkbox"/> Legend (key) <input type="checkbox"/> Other
3.	DATE OF MAP:
4.	CREATOR OF THE MAP:
5.	WHERE WAS THE MAP PRODUCED?
6.	MAP INFORMATION  A. List three things in this map that you think are important: 1. _____ 2. _____ 3. _____  B. Why do you think this map was drawn? _____  C. What evidence in the map suggests why it was drawn? _____  D. What information does the map add to the textbook's account of this event? _____  E. Does the information in this map support or contradict information that you have read about this event? Explain. _____  F. Write a question to the mapmaker that is left unanswered by this map. _____

## Attachment C

Aaron Arrowsmith's Map of North America, 1795 with additions to 1802.

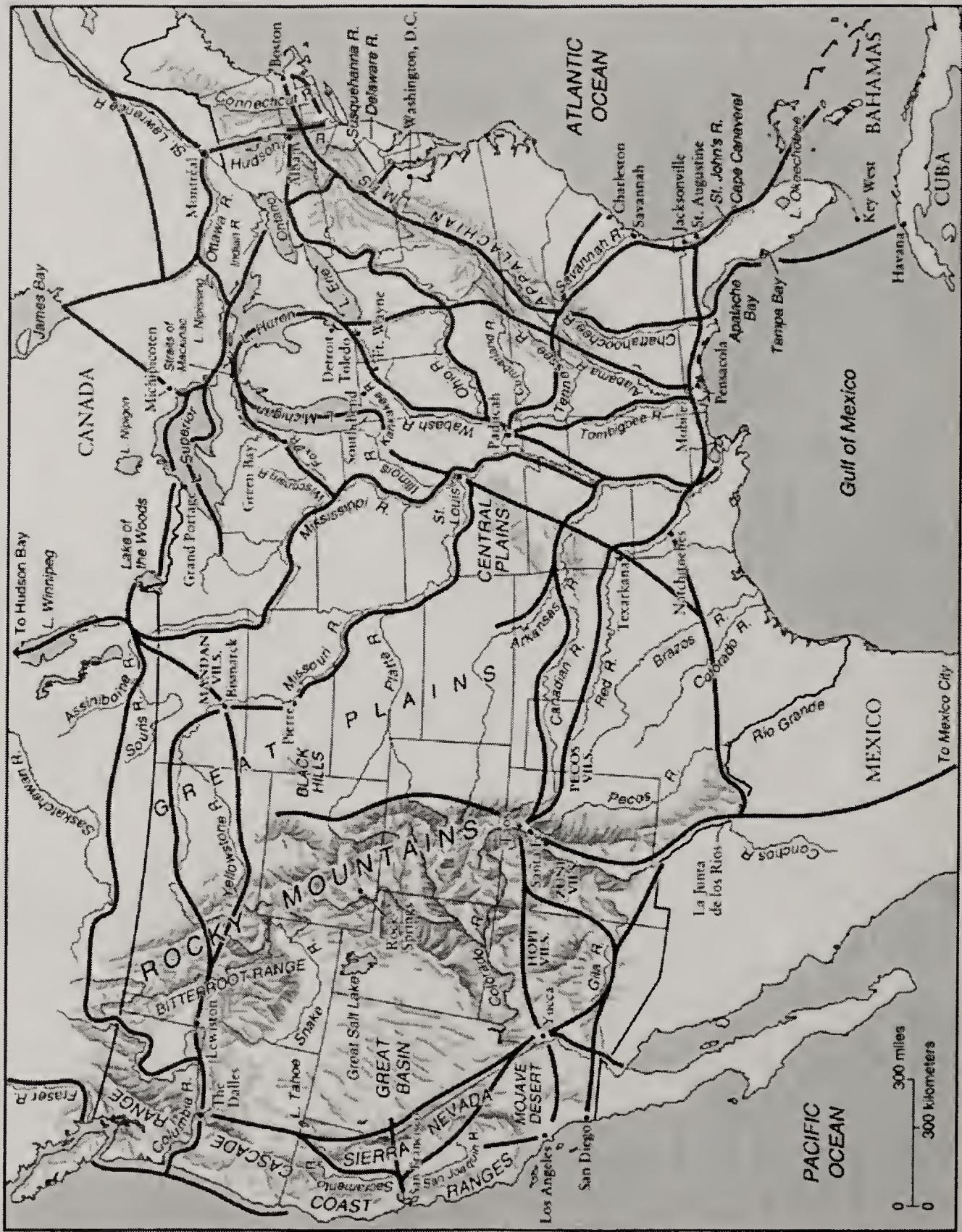


## Attachment D



## Attachment E

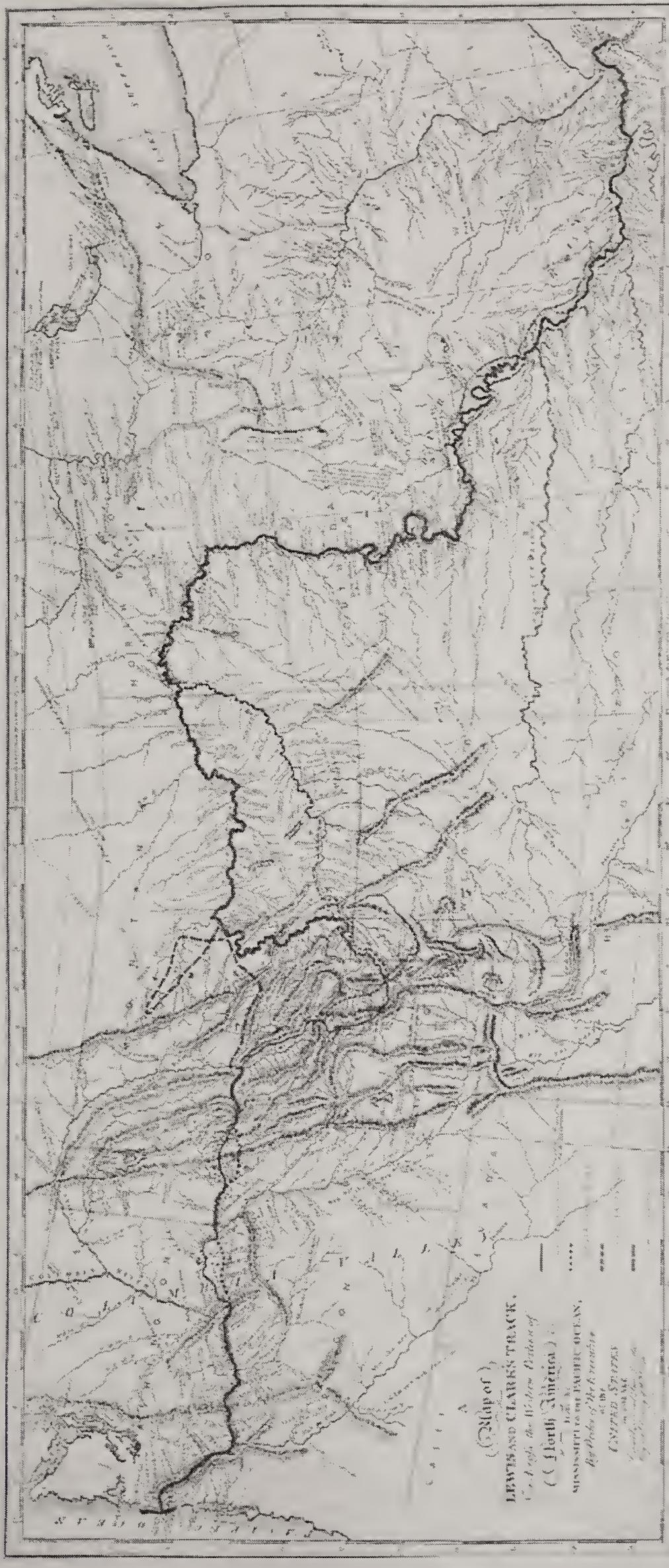
## Travel and Transportation Routes



Sanderson Associates

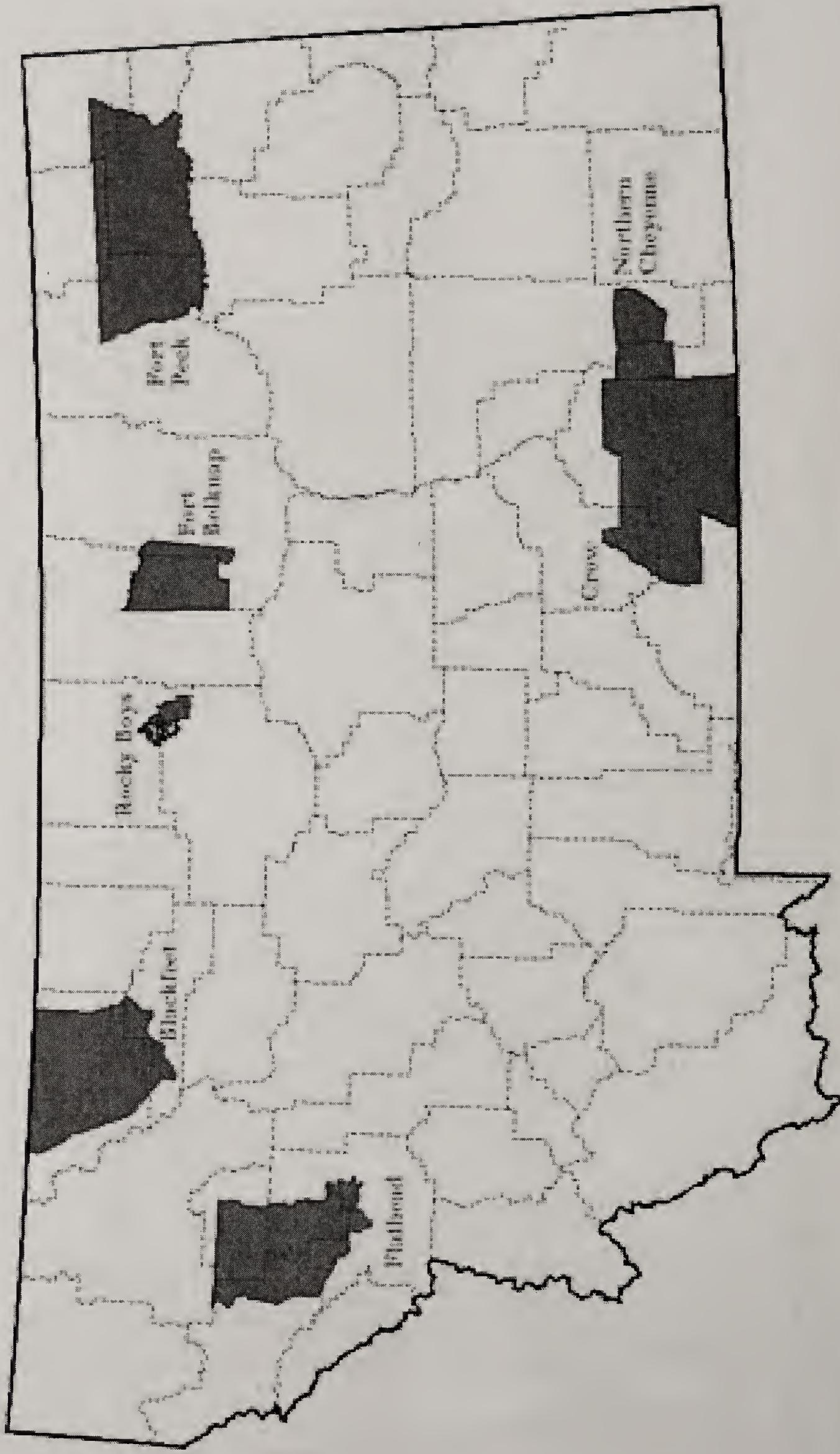
**Attachment F**

**Lewis and Clark's Historic Trail**



## Attachment G

American Indian Reservations in Montana – Map, By Montana Natural Resource Information System





## Council Grove State Park Indian Education For All Lesson Plan

**Title**

Council Grove: Site of the Hellgate Treaty

**Content Areas**

Social Studies; Media Literacy

**Grade level**

4th

**Duration**

1-2 Hours

### Goals (Montana Standards/Essential Understandings)

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**ESSENTIAL UNDERSTANDING 4:** Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. That both parties to treaties were sovereign powers.*
- II. That Indian tribes had some form of transferable title to the land.*
- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.*

**ESSENTIAL UNDERSTANDING 7:** Under the American legal system, Indian tribes have sovereign powers separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

## Overview

In this lesson, the students will learn that:

- Native people, like the Salish, the Kootenai and the Pend D' Oreille, lived in the valleys and mountains of Western Montana for thousands of years.
- These areas were recognized by the native people as a land of abundance, a land rich in natural resources and a diversity of plant and animal species. It should also be recognized as a cultural landscape, managed and maintained by the native peoples who have lived in the region for generations.
- Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:
  - I. That both parties to treaties were sovereign powers;*
  - II. That Indian tribes had some form of transferable title to the land; and.*
  - III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.* - from **ESSENTIAL UNDERSTANDING 4**

The students will learn that non-native people:

- Came to the Western Montana for a variety of reasons;
- Brought with them their own cultures (attitudes and values);
- Interacted with the native population resulting in cooperation and conflict (Hellgate Treaty); and
- Adapted and/or created technology within a new environment.

Students will:

- Learn that maps of the state provide a variety of information, including the location of Indian reservations, transportation routes and important communities.
- Learn how to interpret maps of local communities, including native communities, and the state.

Students will:

- Appreciate and value the cultures and traditions of various peoples
- Appreciate and value Montana's diversity

## Suggested Teaching Approaches

- Involve students in the planning of learning experiences about the Indian tribes of Western Montana. These planned experiences may include: the gathering of information about the native people of western Montana, a visit to Council Grove State Park to look at the Memorial sign (treaty and traditional stories) a visit to the Peoples Center in Pablo Montana, simulation activities, and role playing. Compose questions related to these topics. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.
- Develop, with the students, a timeline while discussing briefly what was happening in Europe and the rest of North America at the time the Hellgate Treaty negotiations were being held.
- Learn about ways Indians helped the explorers, fur traders, and early settlers to western Montana.

## Materials or Resources Needed

- Background Information (provided in lesson plan – Attachment B)
- Student notebooks, pencils/pens, paper, classroom board
- Computers, Internet, word processing program
  - Internet access to the following websites.  
[www.cskt.org/documents/gov/helgatetreaty.pdf](http://www.cskt.org/documents/gov/helgatetreaty.pdf)

*(Text of Hellgate Treaty)*

[www.cskt.org/hc/salishculture.htm](http://www.cskt.org/hc/salishculture.htm)

*(History of the Salish people of Montana)*

[http://fwp.mt.gov/news/article\\_2964.aspx](http://fwp.mt.gov/news/article_2964.aspx)

*(Article about Mrs. Mary Ann Toppseh Combs of Arlee was the last surviving member of the Salish Indian band of about 250-300 people forced in 1891 from the Bitterroot to the Jocko valley to the Flathead Indian Reservation)*

[www.fwp.mt.gov/mtoutdoors/HTML/Articles/2005/CouncilGrove.htm](http://www.fwp.mt.gov/mtoutdoors/HTML/Articles/2005/CouncilGrove.htm)

*(Flathead reservation history and the Hellgate treaty – attachment A)*

[www.missoulian.com/articles/2005/08/14/news/local/news06.txt](http://www.missoulian.com/articles/2005/08/14/news/local/news06.txt)

*(150<sup>th</sup> anniversary of the Hellgate Treaty- attachment C)*

[www.missoulian.com/articles/2003/10/05/news/local/znews06.txt](http://www.missoulian.com/articles/2003/10/05/news/local/znews06.txt)

*(Interpretive Sign at Council Grove State Park- attachment D)*

[www.canadiana.org/hbc/stories/aboriginals1\\_e.html](http://www.canadiana.org/hbc/stories/aboriginals1_e.html)

*(How the native people helped the early explorers and traders)*

## Activities

Use the maps to determine information students already know about Indian Nations in Montana. (Reservations) This information could include location, demographics, communities etc.

Teacher, rather than telling the students the above information, might want to plan an activity where students do some of their own research to find the above answers. The resources listed above would be helpful for students to gain a fuller understanding of the impacts of the Hellgate Treaty both historically and today.

Using a map of western Montana and the text of the Hellgate Treaty, have students determine the locations of the “proposed” reservations, discuss the advantages/ disadvantages of each. (see attachment E)

After students have obtained the basic knowledge about Montana’s Indian Nations, and the Hellgate Treaty, have students work in groups to determine how life changed for the Indian people after the treaty was signed. What was positive?, What was negative?, and how does the Treaty affect life today?

### Notes for teachers

*It is important to recognize that Treaties are constitutionally protected, government-to-government agreements creating long-term, mutually binding commitments. This is important because treaties, like the Hellgate Treaty, recognized and acknowledged the sovereignty of the native participants.*

*Native Americans were unfamiliar with the concept of private property. They owned some items individually, but land generally was not something “owned.” When the settlers claimed great expanses of land, the Native Americans could not understand—there was so much land to share. To the settlers, the ownership of property was important and had been for centuries. Their goal was to put the tribes on reservations and lay claim to the lands of the West themselves.*

*One of the reasons the federal government wanted to create reservations was to secure lands for a railroad and for settlers. But the tribes did not want to leave the lands they and their ancestors had inhabited. Communication was also a big problem in making treaties. Tribes (each with their own language) were forced to rely on translators to negotiate for them.*

- Ask groups to make a short (5 minute) presentation of their finding to the class, encourage questions and comments from students.

## EVALUATION

Discussion/observation  
Participation  
Classroom presentation



## Extensions

Invite a tribal member from the Confederated Salish & Kootenai Tribe to your classroom to learn about tribal history and the Hellgate Treaty.

**Check out these great books to learn more about the tribes of the Flathead reservation.**

*Coyote stories of the Montana Salish Indians* by Johnny Arlee  
Salish Kootenai College Press, 1999.

*Stories From our Elders*  
Salish Culture Committee Publications  
*In the Name of the Salish & Kootenai Nation*  
Bigart, Robert, Clarence Woodcock ed. Salish Kootenai College Press 1996

*Indian Trails of the Northern Rockies*  
Flanagan, Darris - Stoneydale Press

## Websites

[www.anamp.org/nescp\\_curriculum/pdf/FlatheadOverview.pdf](http://www.anamp.org/nescp_curriculum/pdf/FlatheadOverview.pdf)  
Good historical overview of the Flathead Reservation

[http://en.wikipedia.org/wiki/Flathead\\_Indians](http://en.wikipedia.org/wiki/Flathead_Indians)  
Encyclopedia source



## Attachments



## Attachment A

### The Treaty Lives On

by Daryl Gadbaw

**Council Groves State Park commemorates "The place of tall trees with no limbs," where Indian tribes reluctantly gave up most of their homeland 150 years ago.**

A pileated woodpecker flies up into the gnarled, broken crown of a centuries-old ponderosa pine. Like those of other ancients nearby, the pine's lower limbs have long rotted and broken off. In the Salish language, this site along the Clark Fork River, 10 miles west of Missoula, is known as chilmeh—"the place of tall trees with no limbs."

The woodpecker moves from tree to tree in search of insects, drumming a staccato beat on the tall trees' trunks. A century and a half ago, a similar sound emanated from among the old sentry pines at what is today Council Grove State Park. They were the echoes of drums, and they signaled a solemn occasion. Somewhere near the present park, in the summer of 1855, nearly 2,000 members of the Salish, Kootenai, and Pend d'Oreille tribes gathered to meet with Issac I. Stevens, governor of Washington Territory. There, they negotiated a treaty that would forever change the Indians' lives.

"We had a good way of life before the treaty, where everything was in order," says Johnny Arlee, a Salish tribal elder and cultural advisor for the Confederated Salish and Kootenai Tribes' Health and Human Services Department. "The treaty took away our homeland and a social system that worked for us." Father Adrian Hoecken observed that Indian society firsthand. A Jesuit priest present at the treaty council 150 years ago, Hoecken wrote letters describing the scene of the historic treaty negotiations.

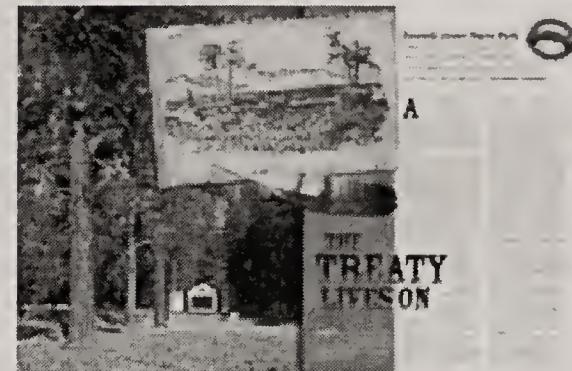
"Indian warriors from all the tribes of the great Flathead Confederacy rode over the plains and mountains to a powwow with Governor [Stevens]...." The rendezvous, he wrote, "lay along the flats of a wide, swift river swollen from recent summer rains. It was a biannual battleground of Blackfeet and mountain Indians, the passageway through the Rockies called the Gate of Hell....There, under a clear sky and ringed by mountains, with the prim military tents of the whites facing the humbler Indian teepees, the Flatheads [Salish], Kootenais, and Pend d'Oreille fought a stubborn diplomatic battle for their ancestral lands."

On July 16, 1855, after a week of contentious negotiations, leaders of the three tribes reluctantly signed an agreement with the U.S. government. Called the 1855 Treaty of Hellgate, the agreement altered the course of history in western Montana.

#### Relinquish a homeland

The treaty set the stage for ending the tribes' seasonally mobile way of life. For thousands of years, the Indians had moved around the region to sites rich in plants and wildlife important for medicine and food. But by signing the federal document, the tribes relinquished to the U.S. government the bulk of their aboriginal homeland, an area of about 21,000 square miles (most of today's western Montana). The three tribes, which the treaty combined into what became known as the Confederated Salish and Kootenai Tribes, also agreed to consolidate on a 2,000-square-mile reservation in the Flathead Valley.

Stevens, the U.S. government's ambitious 37-year-old representative, had clear orders from the nation's capital to settle the "Indian question" in Washington Territory. Under Stevens's direction, the route for a railroad to the Pacific Coast, which would open the door to increased white settlement, had been surveyed in 1853 and



*This story is featured in  
Montana Outdoors  
November/December 2005*

## Attachment A – page 2

1854. It crossed lands long inhabited by several American Indian tribes, which at the time were considered by the U.S. government as independent, sovereign nations.

Stevens was charged with weakening that sovereignty and doing it quickly. In 1854, he concluded a treaty with several tribes in the Pacific Northwest. The following year, he set out to do the same with other tribes in the region, including those in today's northwestern Montana.

### Different expectations

According to Robert Bigart, co-editor of *In the Name of the Salish and Kootenai Nation* (a textbook on the Hellgate Treaty used by Flathead Reservation school districts), the tribes that gathered at Council Grove in 1855 had vastly different expectations for the treaty council than Stevens did. The tribes expected to receive assurances that the U.S. government would provide protection from their old enemy, the Blackfeet Tribe, in their common buffalo hunting grounds of eastern Montana.

“The tribes thought they would talk about arranging peaceful access to the buffalo herds,” says Bigart, director of the Salish Kootenai College Press. “But Stevens was there to get the Indians onto a reservation and open up a transportation route to the West.”

Stevens grouped the Salish, Kootenai, and Pend d’Oreille together as a single “confederacy,” even though the three tribes had significantly different homelands and customs. The Salish homeland was centered in the Bitterroot Valley, the Kootenai lived in today’s northwestern Montana, and the Pend d’Oreille’s ancestral home was in the Flathead Valley and the country to the west. A small area around Missoula was the only territory shared by all three tribes.

The Indians were surprised when the territorial governor’s treaty proposed to place the three tribes on one reservation. Not surprisingly, they disagreed over the location. Alexander, chief of the Upper Pend d’Oreille, and Michelle, chief of the Kootenai, favored the Flathead Valley reservation site. But Salish chief Victor resisted Stevens’s plan, insisting that his people be allowed to stay in the Bitterroot Valley. In return for signing the treaty, Chief Victor received assurances from Stevens that the U.S. president would survey the Bitterroot to determine its suitability as a reservation for the Salish. The promised survey, however, was never conducted.

Roughly 275 Salish refused to leave the Bitterroot Valley for several decades after the Hellgate Treaty was signed. They established farms in the area and stayed until forced to move to the Flathead Reservation in 1891.

“Victor never intended to give up the Bitterroot,” says Julie Cajune, a tribal member developing an American Indian history curriculum for Salish Kootenai College. “He believed it would be surveyed and there’d be two reservations, with the Salish remaining in the Bitterroot.”

Cajune notes that in addition to the entire concept of treaties being foreign to the Indians, the treaty negotiations were complicated, and the tribes were frustrated by the language barrier.

“There were a lot of problems with translation,” says Cajune. “And the Indians at the council didn’t know all the ramifications of signing the treaty. They went in thinking it would solve some competition and animosity with other tribes.”

### Binding agreements

Though the 1855 Hellgate Treaty resulted in a great loss for the Indians, the document has been valuable over the years as recognizing and granting specific rights to the Confederated Salish and Kootenai Tribes. In agreeing to the treaties, the tribes became a “domestic dependent nation” under federal law. Courts have consistently held that Indian treaties are binding agreements entered into by the federal government in return for permanent land cessions by the tribes. In these documents, the federal government recognizes the limited sovereignty still held by American Indian tribes.

Vernon Carroll is FWP's state parks interpretive specialist for Montana's west-central region. He says attorneys for the state and the tribes have in recent years referred to articles in the treaty (in combination with state claims of authority) as the basis for a joint state and tribal agreement to manage nontribal hunting and fishing on the Flathead Reservation. Another example of the treaty's vitality today, Carroll says, is that its provisions for protecting the tribes' fishing rights were cited in the recent federal Environmental Protection Agency decision to remove Milltown Dam on the Clark Fork River.

"The Clark Fork runs through the historic homelands of all three tribes, making it important to tribal members," he says.

Because of their treaty rights, the tribes also received millions of dollars from the Bonneville Power Administration in mitigation for fish and wildlife habitat lost when Hungry Horse Dam was constructed on the Flathead River in the 1950s.

### **Honoring the tribes**

In 2003, Montana honored the tribes by agreeing to the Indians' request to cast the document in bronze and place it in a memorial at Council Grove State Park.

"When the tribes installed the memorial, they told us they were proclaiming that this site continues to be important to them," says Doug Monger, head of FWP's State Parks Division. "We feel it's important to provide opportunities for park visitors to learn about the treaty and this location and all it meant to changing the lives of those who came before us."

According to Lee Bastian, FWP west-central region state parks manager, Council Grove State Park was created in 1978 when FWP acquired 186 acres of Clark Fork River bottomland from the George Duseault family. "We had recognized for years the importance of preserving the site because of its historical significance," Bastian says.

For 25 years, the park's only acknowledgement of that history was a small, inconspicuous plaque. That changed in 1999 when Cajune, then coordinator of the Ronan school system's Indian Education Program, was teaching a class at the park. While talking to students about the native perspective of the Lewis and Clark Expedition, Cajune noticed the small treaty plaque.

She was shocked, she says, that the old sign incorrectly stated the tribes had given up their hunting and fishing rights in the treaty. (Article 3 of the treaty reserves to the tribes the rights of hunting, fishing, gathering, and grazing on open and unclaimed lands off the Flathead Reservation but within their home territory.) Members of the Salish and Kootenai Tribal Council were equally surprised when Cajune told them about the sign. Tribal elders met with Bastian, and by the following year, plans were under way to create a memorial.

Cajune became the primary organizer of the tribes' memorial project at the park. She consulted with Salish and Kootenai elders and the tribal culture committees to learn what they wanted on the memorial. "People immediately wanted the display to tell everything—our story from time immemorial," she says. "But that wasn't realistic. We finally all agreed that the entire text of the treaty definitely needed to be part of the memorial."

All 12 articles of the treaty, cast in bronze, became the central panel of the three-panel memorial, mounted on a stone foundation.

The other two panels describe the tribes' history before and after the treaty. One panel shows a map of aboriginal homeland territories without state borders. Drawn by a tribal artist using old maps of aboriginal homelands, the memorial map is intended to dispel a myth about the tribes. In the past, says Cajune, some state and federal officials have referred to the Indians as "nomadic," loosely defined as "wandering aimlessly," in order to refute tribal claims of home territories.

## Attachment A – page 4

“The fact is,” says Cajune, “the Salish, Pend d’Oreille, and Kootenai had seasonal movements, passed from generation to generation, where they lived, hunted, or gathered. It was not random wandering. That’s why the map includes different pictures of the specific plants and animals that drew people to those specific locations.”

Other pictures on the memorial panel tell the tribal legends of creation. “We hope they show the general public that this area was an ancient tribal world,” Cajune says.

The third panel on the memorial explains contemporary Indian issues related to the history of the treaty, such as why the tribes have the right to control the natural resources on their reservation. Despite the tribe’s satisfaction in setting the record straight, there was little celebrating when the memorial was officially dedicated in October 2003.

“For many of us, the dedication was a solemn occasion,” says Cajune. “It was a very emotional thing for a lot of people. I know it was for me.”

Tribal elder Johnny Arlee spoke a prayer at the dedication and then related the history of the 1855 council. Cajune says she had mixed emotions afterward. “On one hand, I’m forever grateful that our ancestors were able to save even a small piece of our traditional land,” she says. “But when Johnny talked that day, and the singers sang, I felt a sense of what our ancestors went through when they lost so much of their beloved homeland.”

Today, students on the Flathead Reservation study the history of the 1855 Hellgate Treaty and what it means to residents of the reservation. Cajune says she hopes other teachers in western Montana take their students to Council Grove State Park to learn about the treaty and its historical significance to the state.

### Council Grove today

When school groups and others visit the park, they find a place that looks much like it did 200 years ago. As in 1855, the site contains a broad grassland meadow along the Clark Fork River, ringed by weathered ponderosa pines and mature cottonwoods. It’s still an inviting setting for large gatherings.

Bastian says Council Grove is designated as a “primitive” state park, meaning that FWP limits development to preserve its natural characteristics. Besides the memorial, the only facilities are a gravel entrance road, a small parking lot, a half-dozen picnic sites with tables and fire rings, a restroom accessible to people with disabilities, and a few well-defined foot trails.

An island covered with willows, wild roses, cottonwoods, and pines makes up most of the park’s acreage. In summer, visitors can easily reach the island by wading a shallow channel of the Clark Fork. Part of the mile-long island is managed by the U.S. Forest Service as part of the Lolo National Forest.

In addition to being an important historic site, the park hums with quiet recreational activity. “Many people go to the park because it’s an open, natural area,” says Bastian. “It also provides good access to the Clark Fork River. From Missoula, you can be there in 25 minutes and enjoy the wonderful scenery. The whole park is such a neat spot. People who go there can really unwind.”

Those who visit the state park in spring are likely to see other visitors glued to their binoculars, studying the variety of birds attracted to Council Grove’s riparian habitat. In summer, expect to see people splashing in the Clark Fork River, picnicking on sandbars, fishing, strolling in the shade of the cottonwoods, and riding horses.

In the fall, bowhunters are allowed into the park for a few weeks to stalk the river bottom’s prolific white-tailed deer. Waterfowlers set up decoys and blinds in the park’s backwaters and sloughs.

## Attachment A – page 5

Rapidly encroaching residential development on nearby land and the gradual loss of the ponderosa pines to age are the main threats to the park. “Housing developments around the park are a major concern,” Bastian says. “For a long time, Council Grove has been surrounded by open agricultural fields, which help create the feeling that it is actually bigger than it is. That changes when houses start popping up.”

As for the pines, Bastian says they are an essential element of the park’s history and cultural significance. “Unfortunately, we’ve lost some of those big old ponderosa pines to windstorms over the years, and there’s not a lot of regeneration,” he says.

Missoula groups such as the YMCA, Boy Scouts, and local schools use Council Grove for nature and recreation programs. FWP and other agencies frequently schedule interpretive natural history and cultural activities at the park. Cajune says the Salish and Kootenai tribes plan to use Council Grove to make interpretive presentations on the history of the Hellgate Treaty.

Members of the Confederated Salish and Kootenai Tribes say it’s important to have a sanctioned site where they can tell others about their history. Unfortunately, that history is so bittersweet that some tribal members find it difficult to visit the state park.

“Some people have told me they can’t go to the memorial,” says Cajune. “It would just be too sad for them, too overwhelming. So yes, it’s good that this site has been preserved as a state park. And yes, we have a deep love and attachment to the land that was saved for us. But to many members of the tribe, this is also hallowed ground, the site of a great loss.”

*Daryl Gadbow is a freelance writer in Missoula.*

## Attachment B

### Background Information for Educators

#### Council Grove State Park – site of the Hellgate Treaty negotiations

On July 16, 1855, eighteen Flathead, Kootenai, and Upper Pend d'Oreille leaders signed the Hell Gate Treaty with Isaac Ingalls Stevens, governor of Washington Territory. The treaty created the Flathead Reservation in western Montana for the three tribes who were assigned to this reservation.

The Hell Gate Treaty provided the legal foundation for a relationship between the tribes and the federal government. Indians came to talk about peace between the Salish and Kootenai and their enemies, the Blackfeet, not about land cessions or a treaty with the United States, because they saw no reason to "treat with friends" Poor interpreters, conflicting cultural values, and Stevens's short temper and haste created a document that participants interpreted differently. Reservation borders remained vague; tribal leaders believed they signed off land for two reservations, which Stevens knew would not be the case; the provision for "exclusive use and benefit" of the reservation for tribal people proved futile; the provision for Indian hunting and fishing in accustomed places was not followed by Congress; and so on. Stevens had none of this in mind. (*In the Name of the Salish and Kootenai Nation: The 1855 Hell Gate Treaty and the Origin of the Flathead Indian Reservation. Montana: The Magazine of Western History, Summer 2000 by Puisto, Jaakko*)

Bitterroot Salish -The Flathead, Salish, Pend d'Oreilles, Kalispel, Coeur d'Alene, Shushwap, and Colville peoples originally lived in this area and spoke the same language. When it became too difficult to feed so large a group, they divided into several different tribes, each developing a slightly different language.

Four tribes eventually became members of the Confederacy made by the government treaty of 1855. The lower Pend d'Oreilles and Kalispels who made their homelands in Camas Prairie and St. Ignatius were the first two. They shared hunting grounds to the north with the Kootenais, who were the third tribe involved. The Salish, the fourth major tribe to become treaty participants, were removed from their homeland in the Bitterroot valley after a long, bitter struggle. Although the past has been a long struggle for our parents, grandparents, and ancestors, the Salish, Pend d'Oreille, and Kootenai cultures and traditions have survived and hope to be stronger in the future.

(<http://www.skc.edu/tribalhistory.html> )

The Salish People have sometimes been referred to as The Flatheads. This is a misnomer that took shape shortly after Lewis and Clark came through the area. The Salish have also been referred to as Bitterroot Salish, in reference to part of their homeland, the Bitterroot Valley, south of the present day Missoula, Montana. In their own language, the people call themselves the Se'lis (pronounced Se'-lish). Salish is the common English rendition of the word and is used in most official tribal documents today (Salish-Pend Oreille Culture Committee, A Brief History 6).

The Salish are the easternmost tribe of people who traditionally speak a dialect from the Salishan language family, which extends from Montana all the way to the Pacific Coast and generally on the north side of the Columbia River.

The sprawling aboriginal territory of the Salish straddles both sides of the Continental Divide in what is now the state of Montana. At around 1750-1800, because of losses from epidemics and pressures from rifle-armed Blackfeet, the Salish focused their population into the Bitterroot Valley and the western portion of their overall aboriginal territory. Today the Salish people are based on the Flathead Indian Reservation, a 1.2 million acre area North of Missoula, Montana. The reservation is part of the original homeland of the Pend d'Oreille. There are 6,961 enrolled members of the Confederated Salish and Kootenai Tribes, or this population 4,244 live on the reservation (*Montana Indians: Their History and Location*. Helena, Montana Office of Public Instruction, 2004 p. 28).

## Attachment C

<http://www.missoulian.com/articles/2005/08/14/news/local/news06.txt>

Gathering commemorates the 150th anniversary of the Hellgate Treaty

By *TRISTAN SCOTT of the Missoulian*

It's easy to bandy about words like "truth" and "accuracy" when recounting the history of something momentous.

On Saturday, though, members of the Confederated Salish and Kootenai Tribes of the Flathead Reservation demonstrated the meaning of those words in earnest.

A gathering at Council Grove State Park west of Missoula commemorated the 150th anniversary of the 1855 Hellgate Treaty, whose signing generated outcomes both good and evil.

The mixed tone of the event was testament to the complexity of emotions surrounding the treaty, which provided for the conveyance of 12 million acres of land to the United States in return for 1.25 million acres, a place known as the Flathead Indian Reservation.

"Yeah, we're confined to reservations," said one of the event's key speakers, Louie Adams. "But by golly, we can roam. This is still our home, no matter where we go. Our people are still buried all throughout this great valley. We're home."

The Confederated Tribes of the Flathead, Kootenai and Upper Pend d'Oreille went to Council Groves to meet with Territorial Gov. Isaac Stevens about the problems white settlement posed on their homeland.

The white governor's proposed remedy was the Hellgate Treaty, which chiefs of the three tribes reluctantly signed.

"They were all speaking completely different languages," said Vernon Finley, a language instructor at the Salish Kootenai College at Pablo. "Exactly how much understanding was there as to what was going on?"

Finley said the four men who gathered had opposing world views, and the chiefs had no concept of property or ownership.

"Governor Stevens said, 'I want you to give up claim to owning all of that. In return, you can own the smaller Flathead Reservation,'" Finley said. "The chief didn't understand that concept. How can you own the land? We came from it, and we'll return to it."

On Saturday, Finley stressed the importance of the Salish, Kootenai and Pend d'Oreille tribes to cooperate and unite.

"We are gathered today to sign a treaty with each other," he said. "Those of you from the rez know what I'm talking about. We've got a lot of work to do, but we can pull it together."

Many of the event's speakers, including Finley, thanked the treaty's signatories - Chiefs Victor of the Salish, Alexander of the Pend d'Oreille and Michel of the Kootenai.

"They had the foresight to preserve a little bit so we can be surviving today," Finley said. "Let's keep it up so in another 150 years we'll still be here."

The event's ceremonies opened with flag songs by the Yamnuska Singers and the Chief Cliff Singers.

The Mission Valley Honor Guard posted colors.

A list of "special invited dignitaries" included President Bush, Gov. Brian Schweitzer, Sen. Max Baucus, Sen. Conrad Burns and Rep. Dennis Rehberg.

Council members read letters from Burns and Baucus, and said someone from Bush's office declined the invitation.

Larry Anderson spoke on behalf of Burns.

"We're continuing to learn about each other," he said. "We need to continue to recognize you as sovereign and as members of the United States."

Speakers talked about the importance of Saturday's event, and the need to remember tribal history and educate the public from an American Indian perspective.

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## Attachment D

<http://www.missoulian.com/articles/2003/10/05/news/local/znews06.txt>

Hellgate Treaty remembered

By SHERRY DEVLIN of the *Missoulian*

Tribes to dedicate new sign telling 'accurate and appropriate story'

COUNCIL GROVE - The yellow pines were here, scattered across the meadow much as they are today, when the Confederated Tribes of the Flathead, Kootenai and Upper Pend d'Oreille came to this place in July of 1855 to meet with the white governor.

The Indian people wanted to talk to Territorial Gov. Isaac Stevens about the troubles white settlement was bringing to their homeland. Disease. Trespass by settlers, and by hostile tribes. Guns and death.

Stevens had another agenda, unforeseen by Chief Victor of the Salish, Alexander of the Pend d'Oreille and Michel of the Kootenai.

Over the next eight days, tribal leaders became reluctant signatories to the Hellgate Treaty, and the people left Council Grove sad and angry and forever changed.

In their aboriginal homeland of more than 22 million acres, life had been hard, but good. The earth provided all that they needed.

The treaty, though, provided for the conveyance of 12 million acres of land to the United States in return for a reservation of 1.25 million acres, a place known today as the Flathead Indian Reservation.

Other lands, most notably in the Bitterroot Valley, were to be surveyed as potential homelands for the tribes. But that promise by the white leaders was never fulfilled.

And the story of the Hellgate Treaty and its continuing significance to the native people of western Montana fell silent for many generations.

On Saturday, the Confederated Salish and Kootenai Tribes will remember and honor the 1855 treaty and dedicate a new sign at Council Grove State Park west of Missoula.

For the first time, the sign will tell "the accurate and appropriate story" of the Hellgate Treaty, said Julie Cajune, who coordinated the project for the Salish and Kootenai Tribal Council.

"For some people, this is a really sad place - a place that symbolizes a time in history they'd rather not remember," Cajune said Friday, as tribal members made preparations for the observance. "Every day, we live with the consequences of what happened here."

But Cajune also comes to Council Groves with "a profound sense of gratefulness to my cultural ancestors, that in an extreme time of stress, they were able to preserve something - a sanctuary - for our people and for the animals and wild places."

The sign project began quietly, four years ago now, with a conversation between Cajune and Cheryl Vanderburg, a public affairs specialist for the Lolo National Forest and a Salish tribal member.

While looking over possible sites for interpretive programs, Vanderburg came across a little sign on the edge of the parking lot at Council Grove.

She was shocked by its description of the Hellgate Treaty as "an agreement by which the Indians relinquished their ancestral hunting grounds in exchange for a reservation in the Mission Valley."

"It simply was not true," Vanderburg said. "The tribes did not relinquish their rights."

In fact, as the effort to create and build a new sign for Council Grove unfolded, all involved realized how little non-Indians know of their Indian neighbors.

Missoula is just 20 miles from the Flathead Reservation, but few residents of Missoula know the story of the Hellgate Treaty or understand tribal sovereignty, Cajune said.

"Indian people are the most unknown and misunderstood minority in America," she said. "It always surprises me."

So the three-panel sign begins at the beginning, with the creation story as told by tribal elder Clarence Woodcock.

"Our story begins when the Creator put the animal people on this earth," said Woodcock. "He sent Coyote ahead, as the world was full of evils and not yet fit for mankind. Coyote came with his brother Fox to this big island, as the elders call this land, to free it of these evils."

"They were responsible for creating many geographic formations and providing good and special skills and knowledge for man to use. Coyote, however, left many faults such as greed, jealousy, hunger, envy and many other imperfections that we know of today."

Everyone involved with the project agreed: The sign needed to convey the long history of tribal inhabitancy, told as tribal elders know the story.

"This is an old tribal world," Cajune said. "We were always here."

A map hand-drawn by tribal member Rosemary Roullier shows the aboriginal lands and a few of their original uses: the great rivers of fish, the places where elk and buffalo were hunted, the favorite bitterroot grounds.

The Salish, Pend d'Oreille and Kootenai people had "an intimate knowledge of this sacred landscape" and the people "practiced a complex pattern of movements within the seasonal round," the sign explains.

A second map shows those aboriginal lands with the white man's political boundaries drawn upon them: all of Montana, the northern half of Wyoming, central and northern Idaho, eastern Washington, the western edge of the Dakotas.

The Flathead Indian Reservation is shown, too, as a tiny fraction of the homeland.

The focus of the sign, though, is the treaty itself, which is printed in bronze on the central panel. (Dan Roullier of Ronan made the sign; all funding came from the Confederated Tribes and a number of other public and private donors on the reservation.)

Alongside the treaty is printed an explanation by Dan Decker, a tribal member, attorney and authority on treaty law.

Most contentious of the treaty's provisions is Article 3, Decker tells. In that article, the tribes reserved the exclusive rights of fishing and hunting on the reservation, together with hunting, fishing, gathering and grazing rights on open and unclaimed lands off the reservation, but within their vast aboriginal territory.

So, too, did the treaty and the subsequent Indian Reorganization Act of 1934 provide the basis for tribal self-determination and self-governance, Decker said.

Today, sovereignty is exercised by "a representative form of government, yet governance of the reservation remains in accordance with tribal relations and culture, keeping tribal children and their children in mind, to the seventh generation from today, accounting for the strong religious and environmental stances of the tribes," the sign reads.

And while it was impossible on one sign to say all that tribal members hoped to say, Cajune sees the project as a start.

Now, she will work on a teacher's packet, hoping schools will bring students to Council Groves to walk along the Clark Fork River and beneath the pines, then to sit alongside the sign and learn about the Hellgate Treaty.

Terry Tanner, work projects coordinator for the Salish-Kootenai Wildland Recreation Program, would like to see the 186-acre state park redesignated as an international peace park, jointly managed by the tribes, the state of Montana and the U.S. government.

The state Department of Fish, Wildlife and Parks manages the land now.

As Missoula moves farther out into the valley and surrounds Council Groves, its preservation will become ever-more important, Tanner said. "It will take us all to protect this place and keep it pristine."

"This is a place with a story we must preserve and tell," he said, "as it continues to unfold."

Reporter Sherry Devlin can be reached at 523-5268 or at [sdevlin@missoulian.com](mailto:sdevlin@missoulian.com).

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**Montana Fish,  
Wildlife & Parks**



Indian Education Division  
Montana Office of Public Instruction  
Linda McCulloch, Superintendent  
In-state toll free 1-888-231-9393  
[www.opi.mt.gov/IndianEd](http://www.opi.mt.gov/IndianEd)

## Fort Owen State Park Indian Education For All Lesson Plan

### Title

Fort Owen: *Cultural Crossroad of the Bitterroot Valley*

### Content Areas

Social Studies; Media Literacy

### Grade level

4th

### Duration

Two 30 minute blocks of time

### Goals (Montana Standards/Essential Understandings)

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

### Overview

**“He [John Owen] built Fort Owen; made it a rallying point hundreds of miles from any other white settlement; became the Indians’ friend; represented the Government for six critical years in dealing with them...”**

From: Dunbar, Seymour, Paul C. Phillips ed. *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871*. Edward Eberstadt New York 1927; p. 1

In this lesson plan students will use information gathered about the native people of western Montana and selected entries from a variety of sources, including the journals and letters of John Owen and

other early Bitterroot Valley settlers, to learn about the rich history of the Bitterroot valley. Student will also explore the relationship between the Bitterroot Salish people of western Montana and the non-native people, represented by explorers, fur traders, and the settlers.

## Objectives

The students will know that:

- Native people, like the Salish, lived in the Bitterroot Valley for thousands of years.
- The Bitterroot Valley was recognized, by the Native people, as a land of abundance, a land rich in natural resources and a diversity of plant and animal species. It should also be recognized as a cultural landscape, managed and maintained by the Native peoples who have lived in the region for generations.

The students will know that non-native people:

- Came to the Bitterroot Valley for a variety of reasons;
- Brought with them their own cultures (attitudes and values);
- Interacted with the native population resulting in cooperation and conflict; and
- Adapted and/or created technology within a new environment

Students will:

- Access, organize and present information; and
- Identify various changes that took place during this time period.

Students will:

- Appreciate and value the cultures and traditions of various peoples

## Suggested Teaching Approaches

- Involve students in the planning of learning experiences about the Bitterroot Salish and other tribes with connections to the Bitterroot Valley. These tribes include the Nez Perce, the Kootenai, the Blackfeet, and the Shoshone (Snake) as well as the explorers, fur traders, and the early settlers. These planned experiences may include: the gathering of information about the native people of western Montana, a visit to Fort Owen State Park, museum visits, simulation activities, and role playing. Compose questions related to these topics. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.
- Develop, with the students, a timeline while discussing briefly what was happening in Europe and the rest of North America during the time Fort Owen was in operation.
- Learn about ways Indians helped the explorers, fur traders, and early settlers to the Bitterroot Valley.
- Create a chart identifying differences in cultures.
- Encourage the students to learn about adapting technology to the environment and how different groups shared their technologies.

## Materials or Resources Needed

- Selected entries from *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871* (provided in lesson plan – Attachment A)
- Background Information (provided in lesson plan – Attachment B)
- KHWL Chart (provided in lesson plan – Attachment C)
- Student notebooks, pencils/pens, paper, classroom board

- Computers, Internet, Word Processing program
  - Internet access to the following websites.

[www.canadiana.org/hbc/stories/aboriginals1\\_e.html](http://www.canadiana.org/hbc/stories/aboriginals1_e.html)

*(How the native people helped the early explorers and traders)*

[www.his.state.mt.us/education/footlocker/FurTrading.pdf](http://www.his.state.mt.us/education/footlocker/FurTrading.pdf)

pgs 22-24

*(Montana fur trade information, including lesson plans)*

[www.cskt.org/hc/salishculture.htm](http://www.cskt.org/hc/salishculture.htm)

*(History of the Salish people of Montana)*

[http://fwp.mt.gov/news/article\\_2964.aspx](http://fwp.mt.gov/news/article_2964.aspx)

*Article about Mrs. Mary Ann Toppseh Combs of Arlee was the last surviving member of the Salish Indian band of about 250-300 people forced in 1891 from the Bitterroot to the Jocko valley to the Flathead Indian Reservation*

[www.fwp.mt.gov/mtoutdoors/HTML/Articles/2005/CouncilGrove.htm](http://fwp.mt.gov/mtoutdoors/HTML/Articles/2005/CouncilGrove.htm)

*(Flathead reservation history and the Hellgate treaty)*

<http://leemetcalf.fws.gov/cultural2.html>

*(Bitterroot Salish history)*

[www.cskt.org/documents/gov/helgatetreaty.pdf](http://www.cskt.org/documents/gov/helgatetreaty.pdf)

*(Text of Hellgate Treaty)*

[http://fwp.mt.gov/lands/site\\_280846.aspx](http://fwp.mt.gov/lands/site_280846.aspx)

*(Fort Owen State Park information)*

[www.nps.gov/nepe/greene/chap6.htm](http://www.nps.gov/nepe/greene/chap6.htm)

*(Fort Owen and the Flight of the Nez Perce – 1877)*

## Extensions

Invite a Salish Tribal Member to your classroom to learn about the language and tribal history. Check out these great books to learn more about Salish Stories and Bitterroot valley History.

*Coyote stories of the Montana Salish Indians* by Johnny Arlee

Salish Kootenai College Press, 1999.

*Stories From our Elders*

Salish Culture Committee Publications

*In the Name of the Salish & Kootenai Nation*

Bigart, Robert, Clarence Woodcock ed. Salish Kootenai College Press 1996

*First Roots: The Story of Stevensville, Montana's Oldest Community*

The Discovery Writers, Stoneydale Press 2005

*Montana Genesis; a History of the Stevensville area of the Bitterroot Valley*

Stevensville Historical Society, Mountain Press Pub. Co. 1971

## Activities

### KWHL Chart

Use the instructional technique known as K-W-H- L, to activate students' prior knowledge by asking them what they already **Know**; then students (collaborating as a classroom unit or within small groups) set goals specifying what they **Want** to learn; students then will determine **How** they will find information related to the topic; and after reading students will **prepare a classroom presentation** discussing what they have **Learned**. Students apply higher-order thinking strategies which help them construct meaning from what they read and help them monitor their progress toward their goals. A worksheet is given to every student that includes columns for each of these activities. Suggested KWHL emphasis:

(or)

**What I KNOW about the Bitterroot Salish.**

**What I WANT to Know about the Bitterroot Salish.**

**HOW will I find information about the Bitterroot Salish.**

**What I LEARNED about the Bitterroot Salish.**

**What I KNOW about Fort Owen.**

**What I WANT to Know about Fort Owen.**

**HOW will I find information about Fort Owen.**

**What I LEARNED about Fort Owen.**

## **EVALUATION**

Discussion/observation

Participation

Completed worksheet

Classroom presentation

## **Attachments**

## Attachment A

### Blackfeet and Fort Owen

#### Selected journal entries

From: Dunbar, Seymour, Paul C. Phillips ed. *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871*. Edward Eberstadt New York 1927; p. 1

September 15, 1852 – Horses stolen- Dodson killed (John F. Dodson came to FO in the spring of 1853 from Buffalo Grove, Illinois. He was putting up hay when killed by the Blackfeet. According to Duncan McDonald a Métis who was with him.)

October 3, 1853 ....My old Nez Perce friend leaves me this morning. I made some small presents by way of keeping on the fair side for some time may need his services. The grass here is excellent and it would make a fine summering ground for stock out of reach of Blackfeet and I think I shall adopt it in future as best course to come together another good band of animals....

July 15, 1854 My animals taking advantage of the liberty I gave them last night went far. The horse guard returned after an hour or two's hunt without them. My suspicions were aroused.... The Blackfeet may have during the night entered into camp and run them off..

Nov 8<sup>th</sup> , 1854.. trade slow alarm of Blackfeet

Nov 20, 1854 Last night we were again alarmed by something stirring around the camp which the women and Manual swore it was Blackfeet.. we sat up watching and scouting around until we became satisfies that the alarm was false

Feb 28, 1855 .. saw no Blackfeet except the last day they were fired upon by a war party some 15 miles up Hells gate defile.. they were following the camp, no doubt.

May 11, 1856.. The Blackfeet came down this morning on their way home. I was surprised by at the present I received from Keitse Pem Sa which was a fine English Double Barrel gun with some 18 balls for the same.. I took it but had nothing to give him in return but gave him to understand I would not forget.....

May 18, 1856 Late last evening had another arrival of Blackfeet, two men and two women, one of the men was dressed in the most fantastic manner and wore an English medal..

June 1, 1856 Some Blackfeet here this morning about starting home, exchanged a horse with one his being thin and tenderfooted Made them some trifling presents for the road

March 1, 1868 News from the Flathead camp.. they are coming in.. Buffalo close and plenty. Had some skirmishes with Blackfeet

### Agriculture in the Bitterroot Valley

#### Selected entries from the Journals of

Thomas W. Harris

Bitterroot Valley, Montana, 1860-1868

### May 1860

Frid, 25 Today clere and warm. Potatoes coming up and a few onions, the last planted. Today I finished shed in front of house and made table and shelves in milk house.

Sat, 26 Today cool south wind and part of day clowdy. This evening a light shower of rain. Today I have not felt well, having caught a cold

Sund, 27 Today clere and pleasant. Irvine down from above. Today [Chief] Victor drove his cows down for Lisette to milk ....

Mond, 28 To day warm and pleasant. Indians moved camp for Camash ground. Today irrigated garden.

Tues, 29 Warm and looks like rain. Today irrigating. Wheat & Potatoes begin to look well.

Thur, 31 Warm & clowdy. This evening west wind. To day watering of wheat. Most of onions not up yet.

### June 1860

Wedns, 13 Warm and has been raining quite hard since noon and is still raining and looks very much like it might rain all knight. I hope it will. Today set out sixty cabbage plants.

Thurs. 14 Warm & Clowdy. Rained a little this morning. Irvine went home this morning. Myself and wife took a ride on Burnt fork to day to see the Indians' wheat. It looks well tho I saw none that looked any better than mine.

Frid, 15 Clowdy & showery all day. Last knight a hard rain and looks as tho it might rain again to knight. Today I transplanted some Beets. The river is falling fast. It has now fell some two feet or more in the last four days.

Mon, 18 This morning clere and warm. This evening clowdy with a good shower of rain. Today ground the last of my wheat. Seven bushels. I have now about five hundred pounds of flour on hand. This evening I set out fifty six Cabbage plants.

October 1860

Wed, 25 Today Clowdy. Put in my wagon toungh & this evening I hauled in my flour from mill & sold to Mr. Owen 1006 pounds at 15 cts per pound.

### November 1865

**Mon, 6th Clear & pleasant. Today I went to mill & Back. Men husking corn.**

Tues, 7th Clear & pleasant. Today Myself & brother loaded Mr. Slack with 250 bushels of Potatoes on freight at five cents per pound to Gold Creek. This evening Mr. Pattee up from Hell Gate for one hundred bushels of Potatoes bought of Bro Ben.

Wed, 8th Clear & pleasant. Today I started four wagons loaded with Potatoes for Gold Creek & will start myself tomorrow with four more loaded with flour & other vegetables.

### April 1866

Wed 11th Clowdy & rain. Today I planted 12 twelve large beds of Onions.

Thu 12th Clowdy rain & blustry. Today Stewart plowing. Mr. Valient & myself planting Onions & not done yet. The work is so very tedious.

### **High Spirits at the Fort**

**Theme: Hospitality & Celebration**

Fort Owen, located some 700 miles from establishment with similar accommodations, provided a slice of Euro-American civilization in a remote, and often threatening wilderness. James A. Garfield who became the twentieth president of the United States in 1881, comments on John Owen's lifestyle in this 1872 diary entry. .. *"He (referring to John Owen) seems to have lived like a prince here in the wilderness."* He also noted

Owen's "fine wines and luxurious appointments" were enjoyed by many army officers who have served in the west.

Father Pallidino, a Jesuit from St. Ignatius, describes Owen in this way: "*Major Owen lived at the Fort like a King. He was a ruler. He had many guests at the Fort, and was famed for his hospitality to his guests and to transient travelers passing through the region. He was a man of very lovable, kindly and generous character, and the most influential pioneer in the country for years. He was esteemed and trusted by the Indians as well as by the whites. His word was always good. When hostile tribes of Indians threatened one another he would interpose, and, if it was possible soothe them, compose the differences and avert the trouble. At the Christmas holiday time it was his custom to give a general feast for many people of the region.*

Celebrations for such holidays as Christmas and the Fourth of July provided a departure from the usual "fort" routine for the inhabitants and visitors. Owen, who always seemed up for a party, provided detailed comments in his journals related to the nature of these events.

### Selected journal entries

**From: Dunbar, Seymour, Paul C. Phillips ed. *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871*. Edward Eberstadt New York 1927; p. 1**

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"December 31, 1855... Another year has closed upon us... We had a pleasant Christmas with some of the good things of this world, sufficient Brandy for punches and Mince pies which were got up in very good style, at least we all thought so, from the demonstrations made when the cook placed them before us at dinner..."

"January 1, 1857... The year commenced with unusual severity... Capt. Chase and Brother Frank got up a nice pudding for our New years dinner and Mrs. Chase gave a tea party to my old wife and ladies of the fort, about the first one ever having been given here by a lady. The only objection urged was that the gentlemen were excluded entirely, let it pass for we gents spent a pleasant evening in a game of whist which was beautifully wound up with a lunch and a bowl of hot punch"...

"January 1, 1861... the Christmas week as passed and we wind up the holidays with a party tonight. In fact, it has been nothing but dancing and feasting for the last past ten nights. Mr. Blake, Irvine, and Harris have reflected much credit on themselves for the very liberal manner in which they contributed to the comfort and amusement of the stranger guests - The one armed fiddler much amused the bleached crowned doctor... In fact, it was a long time to be remembered in the Rocky Mountains. Our grandchildren will have it handed down to them by their ancestors...""..."

December 26<sup>th</sup>, 1862...Christmas is past and gone. The surprise the ladies gave us last evening has sharpened the appetite of Mr. Harris and the rest of the gent here to show on new years eve what Fort Owen could do. So notes of invitation were properly and duly enclosed in handsome medicated enveloped and dispatched at an early hour this morning to sweep the circuit of not less than 70 english miles. The ladies of this country think nothing of riding 100 miles to a dance. They enter the spirit of such things with a true and wholesome whim. Indefatigable perserverance they can honestly boast of. Mrs. Peters is a pleasant lady of German origin. Like myself is a good judge of crout.

"December 25, 1865... The most quiet Christmas I have ever seen at the Fort.... The health and happiness of friends far away was drank [to] by all hands"

"January 1, 1867... Notwithstanding the severity of the morning, the natives made their usual time honored calls, giving all a hearty shake of the hand. The Old Chief Victor with hair still black as a coal - gave our Philadelphia friends a short recital of things that occurred some 70 odd years ago. Told them that he as a good sized boy when those Transcontinental explorers, Lewis and Clark, passed here, which was in 1805.. How well he holds

his own. His agility would astonish anyone. He can jump upon the back of his horse with as much spryness as the youngest of his people...."

"December 25, 1867...We have spent our Christmas in the mill, while friends in distant lands were spending theirs in the good old way. My cook gave us a very fine dinner. Roast chicken, took the place of turkey. We had nice mince pies, cakes, tarts and doughnuts, all of which was relished hugely. Had no strangers to dinner..."

Fourth of July

"July 4, 1867...Another national anniversary has rolled around. With us it has been as quiet as any other day, not a julep or a toddy to stir up ones patriotism and remind him of the convivial parties in the more civilized portion of the continent...."

"July 4, 1854... Made some demonstrations for our 78 anniversary, raised our national stars and stripes...."

"July 4, 1864 ...A gun at sunrise from our 6 lb howitzer announced the 89<sup>th</sup> anniversary of our national independence. I trust that the time honored flag that we inherited from our fathers does this day wave over every foot of our territory..."

"July 4, 1868... A glorious morning for the glorious 4<sup>th</sup>, the day we celebrate...No juleps...."

### Selected journal entries

**From: Dunbar, Seymour, Paul C. Phillips ed. *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871*. Edward Eberstadt New York 1927 ; p. 1**

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June 27, 1854

Day pleasant and busy casting bullets for trade J.O. birthday, 36 yrs old.

June 27, 1856

Brooks received this morning from the mission having camped a short distance below the fort last night. From the mission I received some papers from below in one of which I find rather a spicy communication between Gov Stevens and General Wool, in which I think his excellency rather slurs him. I also see that Mr. Jas. Sinclair was killed at the Cascades with some twelve others whom I did not know. Your humble servant Jno Owen is 38 years old this day of the Lord.

June 27, 1862

Victor again visited me. Made him a present. Mr. Harris crops look fine. Jno Owen is 44 years old today. He is on the shady side of the hill of time. Many pleasant winters may yet be in store for him. The sequel will show. The waters that have been high are gradually receding. The river is again within it's banks.

June 27, 1865

This is my 47<sup>th</sup> birthday. This day, a year ago, I was with some friends in No.54 Pacific House St. Joseph. And if my memory serves me properly we had wine and Juleps.

The day here my 47 year passed off quietly. I have made my usual rounds first at the Miller and then at the farm and so back and on the bolting shaft. Mr. Winds is mortising his driving wheel. Devenpeck work on the main and counter shaft Brooks whitewashing outer walls of the fort It makes things look much better. My last planting of potatoes not all up yet I fear there will be a poor stand of them. 5 o'clock pm, a gentle shower of rain. "Brooks gone home"

June 27, 1865

1862

Ice water is quite acceptable. Grasshoppers again working on my young trees. Not being satisfied with having stripped them they are now attempting to girdle them. I am discouraged truly. The author of this record is 47 years old this day. Waters receding some.

still too high for good trout fishing. There the trout have so fine a harvest of grasshoppers that land in myriads in the streams that they are not eager for the fly. Mosquitoes commenced to make their appearance. Potato bugs cutting potato vines. What next. Time will reveal.

June 27, 1868

This is the 50<sup>th</sup> birthday for the author of this diary. I have spent it in the garden. Maj. Graham very kindly assisted Blake dress his cabbage, we are short handed and have a large garden to attend to. Beside Blake has his hogs, some 100 large and small to look over. It has cleared off and very warm after the rain. Mr. Talbot, the miller, gone below. Mr. Thos Simpson down from Willow Creek. They are making preparations for a picnic for the coming 4<sup>th</sup> of July. A pleasant time is anticipated. Blake's peas look well, in fact his entire garden is not behind any in the country. Ice water very acceptable. The ice is keeping well, from appearances shall not use one third of amount put up

June 27, 1869

No rain, the country is burnt up. Some crops destroyed with the drought. Things look gloomy. The author of this record is 51 years old today.

### Chief Victor of the Bitterroot Salish at Fort Owen

#### Selected journal entries

**From: Dunbar, Seymour, Paul C. Phillips ed. *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871*. Edward Eberstadt New York 1927; p. 1**

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December 13<sup>th</sup>, 1862

Men fixing up school room for the children which will commence on Monday morning. Had a visit from Old Chief Victor. I am building him a house close to the fort. This is the first time since I have known him, which has been 12 years, that he has not gone with his camp to buff. I dissuaded him from it last fall. He is quite old and affirm. I told him if he would remain with me, that he should have a good comfortable house to live in and a field to sow and plant for himself. Would that more of them would listen to the same wholesome arguments. But they are Indians and Indians they will ever remain. To Christianize, civilize and educate the Indian is a farce long since exploded. The dept at Washington knows no more about the management of the Indian tribe than the Indians do about the cause of the present war.

December 24<sup>th</sup>, 1862

Butchered a young steer I purchased of the old chief Victor. Mr. Harris also butchered another fine mutton. Preparations are going on for a family (Christmas) dinner on to morrow. Mrs. Harris sent me a few doz eggs to morrow. The party will certainly will certainly toast her with will filled goblets

January 14<sup>th</sup>, 1857

....Chief Victor paid me a visit with a present of buff tongues

Jany 21, 1857

... The Indians are moving their camp above to be more convenient to the wood... Had a visit from Old Victor. The Indians have lost a good many horses owing to the severity of the weather and snow

April 21, 1857

..Had a visit from Victor the head chief who came up from the mission yesterday

May 9, 1857

...Victor and some of the principal men of the camp rode up to have a talk before they left the valley

March 4, 1858

..had a visit from Victor today the main flathead chief, the camp is short of meat.

Jany 20 1862

Had a visit from old chief victor making complaint against a William Rogers who he had entrusted with \$50 in Gold Dust to take to Hells Gate and invest in sugar and coffee for him/ Rogers, it is true made an investment in groceries. But unfortunately they were wet groceries and produced such a strange effect on the upper story of the aforesaid Rogers that he lost sight of everything, more particularly the old Chief's sugar and coffee

Jany 25, 1862

Had a visit from Old chief victor

Jany 27, 1862.

had a visit from old chief victor and a present from Delaware Jim of a fine blk tailed nicely dressed buck skin

Mar 2, 1862

..had a visit from old chief victor. He was giving me news from the camp at buffalo. He says his people are in most destitute condition. No game to subsist on, the Blackfeet are stealing their horses and some sickness and a few deaths.

Mar 10, 1862

..had a visit from old chief victor and Delaware Jim both hungry for tobacco which I am very short of myself consequently I dole it out to them but sparingly

Mar 11, 1862

... had another visit from the old chief.. he seems quite fond of visiting the fort of late

December 24<sup>th</sup>, 1862

Butchered a young steer I purchased of the old chief Victor. Mr. Harris also butchered another fine mutton. Preparations are going on for a family (Christmas) dinner on to morrow. Mrs. Harris sent me a few doz eggs to morrow. The party will certainly will certainly toast her with will filled goblets

January 14<sup>th</sup>, 1857

....Chief Victor paid me a visit with a present of buff tongues

Jany 21, 1857

... The Indians are moving their camp above to be more convenient to the wood... Had a visit from Old Victor. The Indians have lost a good many horses owing to the severity of the weather and snow

April 21, 1857

..Had a visit from Victor the head chief who came up from the mission yesterday

May 9, 1857

...Victor and some of the principal men of the camp rode up to have a talk before they left the valley

March 4, 1858

..had a visit from Victor today the main flathead chief, the camp is short of meat.

Jany 20 1862

Had a visit from old chief victor making complaint against a William Rogers who he had entrusted with \$50 in Gold Dust to take to Hells Gate and invest in sugar and coffee for him/ Rogers, it is true made an investment in groceries. But unfortunately they were wet groceries and produced such a strange effect on the upper story of the aforesaid Rogers that he lost sight of everything, more particularly the old Chief's sugar and coffee

Jany 25, 1862

Had a visit from Old chief victor

Jany 27, 1862

..had a visit from old chief victor and a present from Delaware Jim of a fine black tailed nicely dressed buck skin

Feb 21, 1862

..Had a visit

Mar 2, 1862

..had a visit from old chief victor. He was giving me news from the camp at buffalo. He says his people are in most destitute condition. No game to subsist on, the Blackfeet are stealing their horses and some sickness and a few deaths.

Mar 10, 1862

..had a visit from old chief victor and Delaware Jim both hungry for tobacco which I am very short of myself consequently I dole it out to them but sparingly

Mar 11, 1862

... had another visit from the old chief.. he seems quite fond of visiting the fort of late

## Attachment B

### Background Information for Educators

#### Fort Owen State Park

**Fort Owen State Park, in the Bitterroot Valley of Western Montana, is located at the site of the historic trading post Fort Owen. John Owen, a licensed trader for the military, purchased, in 1850, the property of the St. Mary's mission. It was here that he established Fort Owen and for over 20 years it was an important frontier trading post. During his time in Montana, John Owen traveled over 23,000 miles.**

In 1956 the State of Montana acquired the site and it now administered by Montana State Parks as a State Monument. It was entered into the National Register of Historic Places in 1971.

Fort Owen State Park, with its 1860s barracks, homestead cabin, and other on-site interpretive information provides educators a unique opportunity for insights into the natural and cultural history of western Montana.

#### Bitterroot Salish

**The Flathead, Salish, Pend d'Oreille, Kalispel, Coeur d'Alene, Shushwap, and Colville peoples originally lived in this area and spoke the same language. When it became too difficult to feed so large a group, they divided into several different tribes, each developing a slightly different language.**

Four tribes eventually became members of the Confederacy made by the government treaty of 1855. The lower Pend d'Oreilles and Kalispels who made their homelands in Camas Prairie and St. Ignatius were the first two. They shared hunting grounds to the north with the Kootenais, who were the third tribe involved. The Salish, the fourth major tribe to become treaty participants, were removed from their homeland in the Bitterroot valley after a long, bitter struggle. Although the past has been a long struggle for our parents, grandparents, and ancestors, the Salish, Pend d'Oreille, and Kootenai cultures and traditions have survived and hope to be stronger in the future.

[\(http://www.skc.edu/tribalhistory.html\)](http://www.skc.edu/tribalhistory.html)

The Salish People have sometimes been referred to as The Flatheads. This is a misnomer that took shape shortly after Lewis and Clark came through the area. The Salish have also been referred to as Bitterroot Salish, in reference to part of their homeland, the Bitterroot Valley, south of the present day Missoula, Montana. In their own language, the people call themselves the Se'lis (pronounced Se'-lish). Salish is the common English rendition of the word and is used in most official tribal documents today (Salish-Pend Oreille Culture Committee, A Brief History 6).

The Salish are the easternmost tribe of people who traditionally speak a dialect from the Salishan language family, which extends from Montana all the way to the Pacific Coast and generally on the north side of the Columbia River.

The sprawling aboriginal territory of the Salish straddles both sides of the Continental Divide in what is now the state of Montana. At around 1750-1800, because of losses from epidemics and pressures from rifle-armed Blackfeet, the Salish focused their population into the Bitterroot Valley and the western portion of their overall aboriginal territory.

Today the Salish people are based on the Flathead Indian Reservation, a 1.2 million acre area North of Missoula, Montana. The reservation is part of the original homeland of the Pend d'Oreille. There are 6,961 enrolled members of the Confederated Salish and Kootenai Tribes, of this population 4,244 live on the reservation (*Montana Indians: Their History and Location*. Helena, Montana Office of Public Instruction, 2004 p. 28).



Indian Education Division  
Montana Office of Public Instruction  
Linda McCulloch, Superintendent  
In-state toll free 1-888-231-9393  
[www.opi.mt.gov/IndianEd](http://www.opi.mt.gov/IndianEd)

## Giant Springs State Park Indian Education For All Lesson Plan

### Title

An Introduction to the Little Shell Tribe

### Content Area

United States History

### Grade level

11th/12th

### Duration

4 class periods

### Goals (Montana Standards/Essential Understandings)

**Social Studies Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

Rationale: Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

Benchmarks: Students will:

1. Analyze and adapt an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate the product and process).
2. Apply criteria to evaluate information (e.g., origin, authority, accuracy, bias, and distortion of information and ideas).

**Social Studies Content Standard 2:** Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

Rationale: The vitality and continuation of a democratic republic depends upon the education and participation of informed citizens.

Benchmarks: Students will:

1. Analyze the historical and contemporary purpose of government and how the powers of government are acquired, modified, justified and used (e.g., checks and balances, Bill of Rights, court decisions).
4. Relate the concept of tribal sovereignty to the unique powers of tribal governments as they interact with local, state and federal governments.

**Essential Understanding 4:** Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. Some reservations were created through treaties while others were created by statutes or executive orders. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. That both parties to treaties were sovereign powers.
- II. That Indian tribes had some form of transferable title to the land.
- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

**Essential Understanding 5:** There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods—the Treaty Period.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

## Introduction

Visited by Indians for centuries, the springs were given their first written description in July 1805 by Captain William Clark, who called them “the largest fountain or spring I ever saw,” adding that the clear spring water “boils up from under the rocks near the edge of the river.”<sup>3</sup>

Present-day Great Falls, situated as it is in central Montana, was a center of American Indian activity long before the Lewis and Clark Expedition passed through on its way to the Pacific Coast, and long before Paris Gibson founded the townsite in the 1880s. Archaeologist Mavis Greer suggests that the first humans were in Central Montana during 9,200-8,900 BPE,<sup>4</sup> or as many as 11,200 years ago.<sup>5</sup> Anthropological linguist Morris Swadesh suggests that the Salish language was spoken in Central Montana between 5,000 and 7,000 years ago.<sup>6</sup> Modern Salish people now living on the Flathead Indian Reservation, headquartered at Pablo, Montana, speak very much the same language.

Regarding contemporary Montana tribes, archaeologist Carling Malouf proposes that the Tunaxa or Upper Pend d’Oreille “was centered in the Sun River valley west of Great Falls” during 500-1750 CE.<sup>7</sup> Malouf also reports, that, “To the north of the Pend d’Oreille at this time were the Plains Kutenai [that is Kootenai].” And, “South of the Pend d’Oreille were the

<sup>3</sup> Bruce Auchly. “Gushing Over Giant Springs,” *Montana Outdoors*, May-June (2005): [fwp.mt.gov/mtoutdoors/HTML/Articles/2005/GiantSprings.htm](http://fwp.mt.gov/mtoutdoors/HTML/Articles/2005/GiantSprings.htm)

<sup>4</sup> Before the Present Era

<sup>5</sup> Mavis Ann Loschider Greer. “Archaeological Analysis of Rock Art Sites in the Smith River Drainage of Central Montana” (PhD diss., University of Missouri—Columbia, 1995): 71.

<sup>6</sup> Morris Swadesh, “Salish Phonologic Geography,” *Language* 28, no. 2 (1952): 232-234

<sup>7</sup> Current Era

Flathead [that is, the Salish],<sup>8</sup> who were centered in the Three Forks area of the Missouri River and in the Gallatin Valley.”<sup>9</sup>

During the period 1750-1800, the Salish and their Pend d’Oreille allies “moved their headquarters to the Bitterroot Valley” west of the Continental Divide, due to population “losses from [disease] epidemics and pressures from rifle-armed Blackfeet raiders.”<sup>10</sup> The Fort Laramie Treaty of 1851<sup>11</sup> and the Treaty with the Blackfeet 1855<sup>12</sup> held that the territory now comprising central Montana, including Great Falls and the Giant Springs area, was “the territory of the Blackfoot [sic].” In addition, the Fort Laramie Treaty made the Continental Divide the border between the Blackfeet and the Salish, Pend d’Oreille, and the Kootenai. In addition, the two treaties also set the northern boundary of the Crow Reservation, which was later changed.<sup>13</sup> Following the Executive Order of 1873<sup>14</sup> and the Act of Congress of 1874,<sup>15</sup> the southern border of Blackfeet territory was pushed 200 miles to the north, and the area centered on Great Falls was opened to white settlement. During the late 1870s and early 1880s a group of Métis—Chippewa-Cree-French and other ethnicities-mixed—settled along the south banks of the Missouri just east of Great Falls. One of their settlements became present-day Lewistown.<sup>16</sup> In later years, the group, called the Little Shell Tribe of Chippewa, and officially recognized by the State of Montana, is now headquartered in Great Falls. This lesson will be centered on this tribe’s history and the process by which it gained official recognition by Montana. In addition, the lesson will explore the process by which the Little Shell tribe applied to the United States Government for federal recognition.

## Overview

In this lesson students will explore the history of the Little Shell Tribe. Students will explore the concepts of sovereignty and treaties, generally, as these apply to all Indian tribes, or nations. Students will explore the legal process by which the tribe gained official recognition by Montana. Students will explore the process by which the Little Shell applied for recognition by the federal government.

<sup>8</sup> Malouf used the term, “Flathead,” but this is an incorrect designation for the Salish people, and should be “Salish.” See, Salish-Pend d’Oreille Culture Committee. *The Salish People and the Lewis and Clark Expedition* (Lincoln: University of Nebraska Press, 2005): xiii.

<sup>9</sup> All references to Malouf in this section, see footnote no. 1, Greer (1995): 77-79.

<sup>10</sup> Salish-Pend d’Oreille Culture Committee: xiii-xiv.

<sup>11</sup> Treaty of Fort Laramie, September 17, 1851: <http://www.lbha.org/Research/lara51.htm>

<sup>12</sup> Charles J. Kappler (Editor). “Treaty with the Blackfeet, 1855,” Indian Affairs: Laws and Treaties, Vol. II, Treaties (Washington: Government Printing Office, 1904). <http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

<sup>13</sup> About the Crow Government: Reservation Land Cessions, Map:

[http://lib.lbhc.cc.mt.us/about/government/map\\_cessions.htm](http://lib.lbhc.cc.mt.us/about/government/map_cessions.htm); and Charles J. Kappler (Complier and Editor). “Crow Indians, Montana, agreement of, for sale of lands accepted, ratified, and confirmed.” Act of Congress, Chapter 7, Apr. 11, 1882. | 22 Stat., 42. *Indian Affairs: Laws and Treaties, Vol. I, Laws* (Washington: Printing Office, 1904): 196. On the Internet: [http://digital.library.okstate.edu/kappler/Vol1/HTML\\_files/SES0195.html#ch74b](http://digital.library.okstate.edu/kappler/Vol1/HTML_files/SES0195.html#ch74b)

<sup>14</sup> President U.S. Grant. Executive Order, Blackfeet Reserve. Department of the Interior, Office of Indian Affairs, July 2, 1873. [http://digital.library.okstate.edu/kappler/Vol1/HTML\\_files/MON0854.html#mt](http://digital.library.okstate.edu/kappler/Vol1/HTML_files/MON0854.html#mt)

<sup>15</sup> Charles J. Kappler (Editor). “An act to establish a reservation for certain Indians in the Territory of Montana, April 15, 1874. | 18 Stat., 28,” *Indian Affairs: Laws and Treaties, Vol. I, Laws* (Washington: Government Printing Office, 1904). [http://digital.library.okstate.edu/kappler/Vol1/HTML\\_files/SES0149A.html](http://digital.library.okstate.edu/kappler/Vol1/HTML_files/SES0149A.html)

<sup>16</sup> Alberta C. Sparlin. Interview of Clemence Gourneau (Berger), “The Metis Come to Judith Basin,” chapter in *The Trail Back* (Lewistown, Montana: Central Montana Historical Association, 1976). Accessed through Governor’s American Indian Nations (GAIN) Council. URL <http://gain.mt.gov/> then click on the star representing the Little Shell tribal headquarters in Great Falls, which will take you to the following URL:

[http://www.littleshelltribe.com/misdocs/history/Metis\\_Judith\\_Basin.shtml](http://www.littleshelltribe.com/misdocs/history/Metis_Judith_Basin.shtml)

## Materials or Resources Needed

Computers; Internet

## Activities and Procedures

**Class period 1:** In this classroom session, students will explore the history of the Little Shell Tribe.

1. Before class, the teacher will have students read the following documents (the teacher may download, print, and copy for students, or student may use computers and Internet to download and print or save to a disc their own individual copies). (a) "Little Shell Tribe History: The First Indians in Central Montana;" and (b) Alberta C. Sparlin. Interview of Clemence Gourneau (Berger), "The Metis Come to Judith Basin," chapter in *The Trail Back* (Lewistown, Montana: Central Montana Historical Association, 1976). Accessed through Governor's American Indian Nations (GAIN) Council. URL <http://gain.mt.gov/> then click on the star representing the Little Shell tribal headquarters in Great Falls, which will take you to the following URL: [http://www.littleshelltribe.com/miscdocs/history/Metis\\_Judith\\_Basin.shtml](http://www.littleshelltribe.com/miscdocs/history/Metis_Judith_Basin.shtml)
2. Facilitate a full class discussion, centered on some, or all, of the following questions:
  - a. How is the ethnicity of the Little Shell people defined?
  - b. What characterizes Little Shell culture?
  - c. Where do Little Shell live now?
  - d. Where have Little Shell lived historically?
  - e. What is Little Shell current population? One hundred years ago?
  - f. Who are the key players in Little Shell history with the United States?
  - g. What are the major battles, events, treaties or other milestones that define the history of Little Shell people as it relates to the United States?
  - h. What is the legal status of Little Shell? What does this mean?
  - i. To what rights or privileges are Little Shell people entitled?
  - j. What are the relevant treaties, Executive Orders, and Acts of Congress?
  - k. What are the main points of such legalities?
  - l. Who supported and opposed the legal measures? Why?
3. Wrap-up/Homework (preparation for class period 2; students may be given 10-15 minutes at the end of class period 1 to begin working on this assignment): On paper, students respond to the following prompt (written on the board prior to class): "Divide your paper in half. Title the left side, 'How have Little Shell Chippewa people shaped Montana history?' and the right side, 'What role do Little Shell Chippewa people play in Montana today?' Brainstorm the topic *Little Shell Band of Chippewa* and write what you know under the two different headings." Have students bring their lists to class period 2 for discussion.

**Class period 2:** In this classroom session, students will explore the concepts of sovereignty and treaties, generally, as these apply to all Indian tribes, or nations.

The teacher, using a computer with an overhead projector and Internet, present the following to the students:

Part I: Overview of Relations between Indian and European peoples

### 1. Geography.<sup>17</sup>

#### 1.1. [MAP #1 - THE NORTH AMERICAN CONTINENT, 1779]

<sup>17</sup> All pdf overheads: Center for Indian Community Development, Humboldt State University. *American Indian Issues: An Introductory and Curricular Guide for Educators*. On the Internet: <http://sorrel.humboldt.edu/~go1/kellogg/NativeRelationship.html>

Note that the map labels large areas of North America as the designated sphere of influence of one European country or another. In 1783, due to the Treaty of Paris ending the American Revolutionary War, or the American War of Independence, the parts below, or south of Canada, labeled, "British," became the United States. Canada remained under British influence. Between 1776 and 1853 - just 77 years - all of the land north of Mexico and south of Canada, and from the Atlantic to the Pacific coasts came under control of the United States government.

An important part of our study about American Indians is just how the original inhabitants of North America lost almost all of their land during this period.

As you can see on this map [MAP #2 - CULTURAL AREAS OF NATIVE AMERICANS], before the English colonists arrived in the early 1600s, all of the North American continent was under the control of the many Indian tribes. NOTE: The lands designated to the Chippewa and Cree were north of the great lakes, in what is now Canada.

## 2. The American Indians Prior to European Contact

- 2.1. In 1787, when the U.S. Constitution was signed, hundreds of Indian Nations existed in North America - nations that had been thriving for thousands of years. Indian Peoples spoke hundreds of different languages, practiced many different spiritual beliefs, and experienced a wide variety of different political, cultural, and economic lifestyles. Indeed, the Indians of North America were diverse peoples.
- 2.2. Not only were the Indian peoples of North America quite diverse, they were also politically sovereign. *Does anyone know what sovereignty is?* [OVERHEAD - AMERICAN INDIAN SOVEREIGNTY]

3. Treaty making and the special relationship of government, both state and federal, with Indian Tribes, or Nations.
  - 3.1. Aspects of sovereignty
    - 3.1.1. ErodingSovereignty.pdf
    - 3.1.2. MarshallTrilogy.pdf
  4. "Indian Nations located in Montana Territory, prior to the passage of the Montana Constitution in 1889, held large land bases as negotiated through their treaties with the United States. The treaties assigned tribes to certain areas and obligated them to respect the land of their neighbors. However, in the 1860s, as miners and others rushed into the prime gold fields that often lay along or within the designated tribal lands, tribal life was disrupted. The new inhabitants demanded federal protection; this started the garrisoning of Montana and the eventual relocation of the tribes to smaller and smaller reserves. The federal government and the Montana citizens did not understand the lifestyles of Montana's Indian tribes and, therefore, dealt with them from the expectations and from the non-Indian point of view. However, the federal government did understand that these tribal groups were sovereign nations and they needed to enter into treaty negotiations with them."<sup>18</sup>

**Class period 3:** In this classroom session, students will explore the legal process by which the tribe gained official recognition by Montana.

1. The teacher instructs the students to go to the Little Shell Tribe website (<http://www.littleshelltribe.com/misdocs/mtlegislature/HJ0011.html>) and download the Montana State Legislature document, "HOUSE JOINT RESOLUTION NO. 11." This document is an example of a "primary historical source." An alternative method: download the Legislature document, copy it, and distribute it to students.

<sup>18</sup> Montana Office of Public Instruction, Indian Education Division. "Background, No. 4," *Essential Understandings of Montana Indians*.

2. Have the students search the document for the criteria the State of Montana expects of an Indian tribe to gain state recognition.
3. Facilitate a full class discussion on the following:
  - 3.1. The students should determine the findings of the state government at this stage of the recognition process, and
  - 3.2. Determine the benefits of state recognition.
  - 3.3. Then, determine what the state of Montana recommends as the next stage.

**Class period 4:** In this classroom session, students will explore the process by which the Little Shell applied for recognition by the federal government.

1. The teacher instructs the students to go to the Little Shell website, (<http://www.littleshelltribe.com/1stFederalRegisterdocs.shtml>) and download the Federal Register Document, “Proposed Finding for Federal Acknowledgment of the Little Shell Tribe of Chippewa Indians of Montana, Federal Register / Vol. 65, No. 141 / Friday, July 21, 2000.” This document is an example of a “primary historical source.” An alternative method: download the Federal Register document, copy it, and distribute it to students.
2. Have the students search the document for the criteria for any Indian tribe to gain federal recognition.
3. Facilitate a full class discussion on the following:
  - 3.1. The students should determine the findings of the federal government at this stage of the recognition process, and
  - 3.2. Then determine the next stage.

## Assessment

1. Student participation in class discussions. Students present brief 1-2 minute speeches regarding what they learned about the Little Shell and present to class.
2. Student ability to find websites and the correct documents.

## Extensions

Students, in groups of three, research the history and contemporary culture of one of the 12 Montana Indian tribes, and present a PowerPoint presentation of at least 12 slides—each student group presents a minimum of four (4) slides. See bibliography for state of Montana and tribal websites with information pertaining to all Montana tribes. Students will be graded on teamwork, overall presentation, and use of U.S. copyright laws pertaining to use of documents, text, graphics, and photographs.

## Online Materials and Teaching Aids

American Indian Education Division link on the OPI Web site to find available and recommended resources and links: <http://www.opi.mt.gov/IndianEd/Index.html>.

Auchly, Bruce. “Gushing Over Giant Springs,” *Montana Outdoors*, May-June (2005): [fwp.mt.gov/mtoutdoors/HTML/Articles/2005/GiantSprings.htm](http://fwp.mt.gov/mtoutdoors/HTML/Articles/2005/GiantSprings.htm)

Center for Indian Community Development, Humboldt State University. *American Indian Issues: An Introductory and Curricular Guide for Educators*. On the Internet: <http://sorrel.humboldt.edu/~go1/kellogg/NativeRelationship.html>

Crow Tribe. *About the Crow Government: Reservation Land Cessions, Map*: [http://lib.lbhc.cc.mt.us/about/government/map\\_cessions.htm](http://lib.lbhc.cc.mt.us/about/government/map_cessions.htm)

Governor's American Indian Nations (GAIN) Council. URL <http://gain.mt.gov/> A Montana Indian History and contemporary culture website.

Greer, Mavis Ann Loschider. "Archaeological Analysis of Rock Art Sites in the Smith River Drainage of Central Montana" (PhD diss., University of Missouri—Columbia, 1995): 71.

Kappler, Charles J. (Complier and Editor). "Crow Indians, Montana, agreement of, for sale of lands accepted, ratified, and confirmed." Act of Congress, Chapter 7, Apr. 11, 1882. | 22 Stat., 42. *Indian Affairs: Laws and Treaties, Vol. I, Laws* (Washington: Printing Office, 1904): 196. On the Internet: [http://digital.library.okstate.edu/kappler/Vol1/HTML\\_files/SES0195.html#ch74b](http://digital.library.okstate.edu/kappler/Vol1/HTML_files/SES0195.html#ch74b)

Kappler, Charles J. (Editor). "An act to establish a reservation for certain Indians in the Territory of Montana, April 15, 1874. | 18 Stat., 28," *Indian Affairs: Laws and Treaties, Vol. I, Laws* (Washington: Government Printing Office, 1904).

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<http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

Montana Office of Public Instruction, Indian Education Division. "Background, No. 4," *Essential Understandings of Montana Indians* (Helena: Author, 2005): 10.

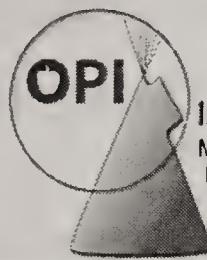
Montana State Legislature, The Committee on Indian Affairs. *The Tribal Nations of Montana: A Handbook for Legislators* (Helena: Author, 1995). URL: [http://leg.state.mt.us/textonly/publications/research/past\\_interim/handbook.asp](http://leg.state.mt.us/textonly/publications/research/past_interim/handbook.asp)

President U.S. Grant. Executive Order, Blackfeet Reserve. Department of the Interior, Office of Indian Affairs, July 2, 1873. [http://digital.library.okstate.edu/kappler/Vol1/HTML\\_files/MON0854.html#mt](http://digital.library.okstate.edu/kappler/Vol1/HTML_files/MON0854.html#mt)

Salish-Pend d'Oreille Culture Committee. *The Salish People and the Lewis and Clark Expedition* (Lincoln: University of Nebraska Press, 2005): xiii.

Sparlin, Alberta C. Interview of Clemence Gourneau (Berger), "The Metis Come to Judith Basin," chapter in *The Trail Back* (Lewistown, Montana: Central Montana Historical Association, 1976). Accessed through Governor's American Indian Nations (GAIN) Council URL <http://gain.mt.gov/> then click on the star representing the Little Shell tribal headquarters in Great Falls, which will take you to the following URL: [http://www.littleshelltribe.com/miscdocs/history/Metis\\_Judith\\_Basin.shtml](http://www.littleshelltribe.com/miscdocs/history/Metis_Judith_Basin.shtml)

Swadesh, Morris. "Salish Phonologic Geography," *Language* 28, no. 2 (1952): 232-234  
Treaty of Fort Laramie, September 17, 1851: <http://www.lbha.org/Research/lara51.htm>



## Lewis & Clark Caverns State Park Indian Education For All Lesson

**Title**

History "Rediscovered"

**Content Areas**

History; Social Studies

**Grade levels**

11th/12th

**Duration**

2 class periods

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Benchmarks:** Upon completion of this lesson, students will be able to accomplish the following:

1. Select and analyze various documents and primary and secondary sources that have influenced the legal, political, and constitutional heritage of Montana and the United States.
2. Interpret how selected cultures, historical events, periods, and patterns of change influence each other.
3. Apply ideas, theories, and methods of inquiry to analyze historical and contemporary developments, and to formulate and defend reasoned decisions on public policy issues.

### Introduction and Historical Background

Lewis & Clark Caverns State Park (LCC) is located in Cave Mountain, high in the mountains overlooking the Jefferson River valley. While the park is named after the two leaders of Corps of Discovery (1805-07), Meriwether Lewis and William Clark, there is no record that they knew about the caverns. For hundreds, if not thousands, of years, Indian people traveling east and west through the Jefferson River valley passed close by the caverns and probably knew of them. Just upriver from Cave Mountain the valley closes into a tight canyon, causing these early prehistoric people to make their way over and through the mountains just north of the caverns' entrance.

Historian L. W. Link wrote of talking to a Blackfeet Indian in the 1960s, whose grandmother had told him stories of their family members using the Jefferson valley trail and then the mountain trail to get to the area now called the Missouri River headwaters, or the Three Forks, and then on to the plains to the east. Archaeologists have found several human occupation sites along the trail over the mountains. These include tipi rings, fire hearths, and artifacts such as projectile points, bone tools, and pottery shards. Many other Indian peoples presently living in Montana used the trail through Jefferson Valley and over the mountains to the Three Forks and the eastern plains. These included Salishes, Crows, and Dakotas (Sioux).

Beginning in 1808, and following the Corps of Discovery, white fur trappers including John Colter came to the area. Jim Bridger trapped beaver and other furbearers in the Jefferson River valley into the 1840s. In 1851 several Indian Nations and the United States Government met at Fort Laramie, Wyoming, and negotiated a treaty, which was ratified by the U.S. Senate the following year and became law. The treaty stipulated that the lands comprising the Jefferson River valley and mountains around it were within the “territory of the Blackfoot [sic].” The 1855 Lame Bull Treaty (ratified and became law in 1856) between the Blackfeet Nation and the U.S. Government stipulated that the territory outlined in the 1851 treaty, “shall be the territory of the Blackfoot Nation, over which said nation shall exercise exclusive control, excepting [that certain areas east of the Rockies] shall be a common hunting-ground for ninety-nine years to other tribes for the purpose of hunting.” In addition, Article 8 of the treaty stipulated that the

United States may, within the countries respectively occupied and claimed by [the Blackfeet], construct roads of every description; establish lines of telegraph and military posts; use materials of every description found in the Indian country; build houses for agencies, missions, schools, farms, shops, mills, stations, and for any other purpose for which they may be required, and permanently occupy as much land as may be necessary for the various purposes above enumerated, including the use of wood for fuel and land for grazing, and that the navigation of all lakes and streams shall be forever free to citizens of the United States.

This provision in the Lame Bull Treaty allowed for the settling of the Jefferson River valley in the early 1860s by white immigrants, even as it also provided that the lands would be reserved for Indian hunting for an additional 99 years. In the 1850s and '60s gold was discovered in southwestern Montana, and miners streamed to the area. The first Homestead Act of 1862 had little effect on the area. An act of Congress in 1887 took away the rights of the Blackfeet and other tribes to hunt on these lands. The act also opened the land for settlement. But it was not until the Enlarged Homestead Act of 1909 that sizeable numbers of people began homesteading in the Jefferson valley. The U.S. Census Bureau reports that by 1900, 5,330 people lived in all of Jefferson County. In 2004, the population was 10,870.

## Overview

Students should be provided an overview of the history of the Jefferson Valley—from prehistory, or ancient times, through the Lewis and Clark Expedition, and early white settlement. It is generally understood, that students know this history because it is generally what is taught in schools. This lesson plan puts this local history into the context of a regional history. While once, Blackfeet and other indigenous people occupied and enjoyed the Jefferson River valley and its bountiful resources, a time came when they were forcibly prevented from doing so. This lesson plan concerns that intersection of history, when some of our citizens (white ranchers, farmers, miners, businesses, etc.) gained greatly, and some of our citizens-to-be (the Blackfeet and other Indian peoples) lost greatly. Moreover, the lesson plans concerns that bridge from the past to the present, and the realization that, while we are today all citizens of the same country and the same state, inequalities still exist.

In this lesson students will:

1. Explore treaty making, the process by which most of the lands that were once “the territory” of the Blackfeet, became the lands of the United States government and its predominately white citizens.
2. Examine treaties and other legal documents, such as Executive Orders and Acts of Congress, and try to understand the perspectives of both the Blackfeet and the United States.
3. View maps to observe how Blackfeet lands shrunk over the decades.
4. Explore the contemporary culture of the Blackfeet tribe.

## Materials or Resources Needed

### Class Period 1: Treaties

1. The document “Treaties.” Download from the Internet website of Houghton Mifflin Encyclopedia of North American Indians. URL: [http://college.hmco.com/history/readerscomp/naind/html/na\\_040100\\_treaties.htm](http://college.hmco.com/history/readerscomp/naind/html/na_040100_treaties.htm)
2. Access the Internet website of the *Life Long Learning Project*, “Trailtribes.org traditional and contemporary native culture: The Blackfeet.” URL: <http://www.trailtribes.org/greatfalls/home.htm>. Read sections under the subtitle: “Relations with the U.S.” Find and read synopses of documents (listed in No. 3, below) outlining legal relations between the Blackfeet Nation and the US Government.
3. Access the following documents (HINT: in a search engine, type in the name of the Treaty, EO, or Act, and the word “Kappler”):
  - Treaty of Fort Laramie (1851)
  - Lame Bull Treaty (1855)
  - Treaty of Fort Laramie (1868)
  - Executive Order of 1873
  - Acts of Congress of 1874, 1887, and 1895.

### Class Period 2:

1. Jefferson River Valley white settlement history...

Yale University. “The Dawes Act (1887): An Act to Provide for the Allotment of Lands in Severalty.” The Avalon Project: Statutes of the United States Concerning Native Americans. Website URL: <http://www.yale.edu/lawweb/avalon/statutes/native/dawes.htm>

Montana Historical Society Education Office. “Student Narrative on Treaties, Reservations & Allotment,” pp. 32-36. A New Way to Learn: User Guide. Website URL: [www.his.state.mt.us/education/footlocker/ToLearn.pdf](http://www.his.state.mt.us/education/footlocker/ToLearn.pdf)

Montana Historical Society Education Office. “Teacher Narrative on Treaties, Reservations & Allotment,” pp. 22-27. A New Way to Learn: User Guide. Website URL: [www.his.state.mt.us/education/footlocker/ToLearn.pdf](http://www.his.state.mt.us/education/footlocker/ToLearn.pdf)

Montana Department of Commerce and the Montana Historical Society, Travel Montana. William E. Farr “Going to Buffalo: Indian Hunting Migrations across the Rocky Mountains, Part 2: Civilian Permits, Army Escorts.” Website URL: [http://visitmt.com/history/Montana the Magazine of Western History/spring\\_summer04/Farr.htm](http://visitmt.com/history/Montana the Magazine of Western History/spring_summer04/Farr.htm)

Montana Department of Fish, Wildlife and Parks, Lewis & Clark Caverns State Park website URL: [http://fwp.mt.gov/lands/site\\_281895.aspx](http://fwp.mt.gov/lands/site_281895.aspx)

## Activities and Procedures

Benchmark:

1. Select and analyze various documents and primary and secondary sources that have influenced the legal, political, and constitutional heritage of Montana and the United States.
  - a. Do one of the following:
    - i. As a class, visit the visitors welcome center at the LCC and read primary documents (letters, journals, newspapers, etc.) of white settlers in Jefferson River Valley
    - ii. As a class, visit the Jefferson Valley Museum, Whitehall, Montana, and peruse primary documents (letters, journals, newspapers, etc., of white settlers), artifacts, and other objects relating to the white settlement of the valley
    - iii. Invite an Interpretive Specialist or Tour Guide from LCC to come to your school and present summaries of these documents and other similar information
  - b. Using computer and Internet obtain the Fort Laramie Treaty of 1851 and find in the treaty a description of the borders of the land area negotiated for the Blackfeet by the Nation and the US Government (hint: using a search engine, type in Kappler<sup>19</sup> + treaty name)
  - c. Using computer and Internet obtain other treaties, Executive Orders (made by a US President), and Acts of Congress important to the Blackfeet: The Lame Bull Treaty of 1855, Executive Order of 1873 (Blackfeet), and Acts of Congress for 1874, 1887, and 1895 (hint: using a search engine, type in the treaty, executive order, or act name + Kappler + Blackfeet)
  - d. Using computer and Internet a visual of land areas discussed in the treaties may be accessed at the URL: [www.trailtribes.org](http://www.trailtribes.org) Click on Blackfeet; scroll down the left, click on "The Shrinking Reservation;" scroll down the text and click on graphic "Changes to Blackfeet Reservation."

Benchmark:

2. Interpret how selected cultures, historical events, periods, and patterns of change influence each other.

Benchmark:

6. Investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints concerning events within and across cultures, major world religions, and political systems (e.g., assimilation, values, beliefs, conflicts).

Benchmark:

7. Analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Montana and the United States (e.g., gambling, artifacts, repatriation, natural resources, language, jurisdiction).

- a. Teacher assigns students to small groups, then assigns each group a topic (one of the following or others listed on the website: [trailtribes.org](http://trailtribes.org))
  - i. Since Time Immemorial
  - ii. Homeland of the Blackfeet
  - iii. Before the Long Knives
  - iv. The Long Knives
  - v. Making Treaties
  - vi. The Shrinking Reservation

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<sup>19</sup> Charles B. Kappler is the name of the editor of the series of Indian treaties, executive orders, and acts of congress pertaining to Indian nations' relations with the US Government

- b. Using computers and Internet, students peruse the website: [trails.org](http://trails.org)
- c. Students discuss their topics within their groups
- d. Students report to class their interpretations

## Assessment

Using computers and Internet students will read the following selection from the *Encyclopedia of North American Indians*, "Laws of Indian Communities," URL:

[http://college.hmco.com/history/readerscomp/naind/html/na\\_019600\\_lawsofindian.htm](http://college.hmco.com/history/readerscomp/naind/html/na_019600_lawsofindian.htm)

- a. Teacher leads a discussion of the class on the concept of "tribal sovereignty" in terms of the following:
  - a. Treaty
  - b. Plenary power
  - c. Self-determination
  - d. Indian Reorganization Act of 1934
  - e. Doctrine of Discovery
  - f. Major Crimes Act
  - g. Public law 280
- b. Teacher divides students into two groups, one representing the Blackfeet Nation and the other the United States (the US delegation might include high ranking army officers, Senators and Congressmen, Bureau of Indian Affairs officials, Catholic priests
- c. The two groups assume sovereignty, or government to government relations: The Blackfeet have large parcels of land that the U.S. wants.



## **Lone Pine State Park Indian Education For All Lesson Plan**

### **Title**

Lone Pine- Cultural Fire Management

### **Content Areas**

History; Social Studies

### **Grade level**

4th

### **Duration**

50 minutes

### **Goals (Montana Standards/Essential Understandings)**

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**ESSENTIAL UNDERSTANDING 3:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

**ESSENTIAL UNDERSTANDING 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

**Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

## Overview

*Lone Pine State Park, with its abundance of forest, is an ideal place to study the use of fire by Native peoples as a management tool.*

*Fire was an important tool widely used by Native Americans. It was part of their everyday life. Fire had many uses: reducing the undergrowth thereby opening up the area for more food plants such as berries; clearing the land for crops; and hunting-driving game in an open woods was quieter and easier to move through when hunting. For a long time it was believed that the Native Americans had little impact on the land they inhabited, taking only what was needed and moving on. However this version of history is not true. Native Americans and in fact all people have changed the landscape they live on to meet their needs for survival and growth. Fires were purposely set by Native Americans for many reasons all critical for their survival: providing food, places to live, safety, and in warfare.*

– from USDA Forest Service Northeastern Area ([www.na.fs.fed.us/fire\\_poster/nativeamer.htm](http://www.na.fs.fed.us/fire_poster/nativeamer.htm))

### How did Native Americans use fire?

What follows is a list of documented reasons for one change to ecosystems – that of intentional burning. Involve the class in a discussion of these reasons and see if they can think of more reasons. This activity has greatly modified landscapes across the continent in many subtle ways that have often been interpreted as "natural" by the early explorers, trappers, and settlers. Even many research scientists who study pre-settlement forest fire evidence tend to attribute most prehistoric fires as being caused by lightning (natural) rather than humans. This problem arises because there was no systematic record keeping of these fire events. Thus the interaction of people and ecosystems is downplayed or ignored, which often leads to the conclusion that people are a problem in "natural" ecosystems rather than the primary force in their development. There are at least 11 documented reasons for American Indian ecosystem burning:

- Hunting - Burning of large areas to divert big game (deer, elk, bison) into small unburned areas for easier hunting and provide open prairies/meadows (rather than brush and tall trees) where animals (including ducks and geese) like to dine on fresh, new grass sprouts. Fire was also used to drive game into impoundments, narrow chutes, into rivers or lakes, or over cliffs where the animals could be killed. Some tribes used a surrounding fire to drive rabbits into small areas where they could be easily killed for food. The Seminoles even practiced hunting alligators with fire.
- Crop management - Burning used in certain parts of the country to harvest crops, especially tarweed, yucca, greens, and grass seed collection. In addition, fire was used to prevent abandoned fields from growing over and to clear areas for tobacco. One report of fire being used to bring rain (overcome drought).
- Improve growth and yields - Fire used to improve grass for big game grazing (deer, elk, antelope, bison, and later horses), camas reproduction, seed plants, berry plants (especially raspberries, strawberries, and huckleberries), and tobacco.

- Fireproof areas - Some indications that fire was used to protect certain medicine plants by clearing an area around the plants, as well as to fireproof areas, especially around settlements, from destructive wildfires. Fire was also used to keep prairies open from encroaching shrubs and trees.
- Insect collection - Using a "fire surround" to collect & roast crickets, grasshoppers, and smoke was used to drive bees from their hives to collect honey.
- Pest management - Burning used to reduce insects (black flies & mosquitoes) and rodents, as well as kill mistletoe that invaded the fir and pine trees of the forest.
- Warfare - Use of fire to deprive the enemy of hiding places in tall grasses and underbrush in the woods for defense, as well as using fire for offensive reasons, signaling, etc.
- Economic Extortion - Some tribes also used fire for a "scorched-earth" policy to deprive settlers and fur traders from easy access to big game and thus benefiting from being "middlemen" in supplying pemmican and jerk.
- Clearing areas for travel - Fires started to clear trails for travel through areas that were overgrown with grass or brush. Fire helped with providing better visibility through forests and brush lands.
- Felling trees - Felling trees by boring two intersecting holes with hot charcoal dropped in one whole, smoke exiting from the other. Another way was to simply kill the tree at the base by surrounding it with fire. Fire also used to kill trees for dry kindling (willows) and firewood (aspen).
- Clearing Riparian Areas - Fire used to clear brush from riparian areas and marshes for new grasses and tree sprouts (to benefit beaver, muskrats, moose, and waterfowl).

*From William, G.W. 2000. Introduction to Aboriginal Fire Use in North America. Fire Management Today. 60(3):8-12*

## Goals

- This lesson seeks to:
  - Introduce students to the relationship between the native people and the land;
  - Convey to students that fire was a management tool for the native people;
  - Introduce or enhance student's cultural research skills; and
  - Help students appreciate and value the cultures and traditions of native people.

## Suggested Teaching Approaches

- Involve students in the planning of learning experiences about the Indian tribes of Western Montana. These planned experiences may include: the gathering of information about the native people of western Montana, a visit to Lone Pine State Park to see the unique landscape, the geography and geology, a visit to museums with a Native American focus, like the Peoples Center in Pablo Montana. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.

## Teachers Preparation

For an overview of the use of fire by native people, visit the following websites

- [www.werc.usgs.gov/news/2002-04-24a.html](http://www.werc.usgs.gov/news/2002-04-24a.html)
- [http://www.cskt.org/fire\\_history.swf](http://www.cskt.org/fire_history.swf)
- [www.cpluhna.nau.edu/Change/native\\_fire.htm](http://www.cpluhna.nau.edu/Change/native_fire.htm)
- [www.wildlandfire.com/docs/biblio\\_indianfire.htm](http://www.wildlandfire.com/docs/biblio_indianfire.htm)
- [www.forestencyclopedia.net/Encyclopedia/Fire%20Science/4\\_fire\\_people/Encyclopedia\\_Page.2003-12-22.1208/Encyclopedia\\_Page.2004-02-28.3637](http://www.forestencyclopedia.net/Encyclopedia/Fire%20Science/4_fire_people/Encyclopedia_Page.2003-12-22.1208/Encyclopedia_Page.2004-02-28.3637)
- <http://anthropology.buffalo.edu/Documents/firebib>

Fire has been an important part of the traditional stories of native people. For more information, read ["How the Coyote Stole Fire,"](#) a legend from the Shasta tribe (included in lesson).

## Extensions

- Invite a tribal member from the Confederated Salish & Kootenai Tribes to your classroom to learn about the use of fire by the native people.
- **Check out these great books to learn more about the tribes of the Flathead Nation.**
  - *Coyote stories of the Montana Salish Indians* by Johnny Arlee
  - Salish Kootenai College Press, 1999. *Stories From our Elders Salish Culture Committee Publications*
  - *In the Name of the Salish & Kootenai Nation* Bigart, Robert, Clarence Woodcock ed. Salish Kootenai College Press 1996
  - *Indian Trails of the Northern Rockies* Flanagan, Darris - Stoneydale Press
- **Websites**  
[www.anamp.org/nescp\\_curriculum/pdf/FlatheadOverview.pdf](http://www.anamp.org/nescp_curriculum/pdf/FlatheadOverview.pdf)  
Good historical overview of the Flathead Reservation

## Activity – Writing a story

This activity could be done in groups as well as individually. Ask the student to imagine that they are in a valley in western Montana in traditional times (prehistoric). They are part of a larger group of native people who live in the valley. It is a warm spring day with the wind blowing lightly and the elders of the camp have decided to set a fire to clear brush and to plant tobacco, and to provide a better habitat for edible plants; for deer, elk and moose, animals that the camp needs to hunt. You might want to build these ideas into your story:

- Time of year – later in the spring
- Days are warm, the nights are cool
- Days are getting longer
- Busy time of year
- Animal are more active after the long winter
- You need to be careful with fire (set by adults)
- A little breeze, not a hard wind
- The camp needs the land cleared for hunting and gathering
- You need to watch the fire and make sure it doesn't get out of control

## EVALUATION

Discussion/observation

Participation

## How Coyote Stole Fire A Shasta Legend

Long ago, when man was newly come into the world, there were days when he was the happiest creature of all. Those were the days when spring brushed across the willow tails, or when his children ripened with the blueberries in the sun of summer, or when the goldenrod bloomed in the autumn haze.

But always the mists of autumn evenings grew more chill, and the sun's strokes grew shorter. Then man saw winter moving near, and he became fearful and unhappy. He was afraid for his children, and for the grandfathers and grandmothers who carried in their heads the sacred tales of the tribe. Many of these, young and old, would die in the long, ice bitter months of winter.

Coyote, like the rest of the People, had no need for fire. So he seldom concerned himself with it, until one spring day when he was passing a human village. There the women were singing a song of mourning for the babies and the old ones who had died in the winter. Their voices moaned like the west wind through a buffalo skull, prickling the hairs on Coyote's neck.

"Feel how the sun is now warm on our backs," one of the men was saying. "Feel how it warms the earth and makes these stones hot to the touch. If only we could have had a small piece of the sun in our tipi's during the winter."

Coyote, overhearing this, felt sorry for the men and women. He also felt that there was something he could do to help them. He knew of a faraway mountaintop where the three Fire Beings lived. These Beings kept fire to themselves, guarding it carefully for fear that man might somehow acquire it and become as strong as they. Coyote saw that he could do a good turn for man at the expense of these selfish Fire Beings.

So Coyote went to the mountain of the Fire Beings and crept to its top, to watch the way that the Beings guarded their fire. As he came near, the Beings leaped to their feet and gazed searchingly round their camp. Their eyes glinted like bloodstones, and their hands were clawed like the talons of the great black vulture.

"What's that? What's that I hear?" hissed one of the Beings.

"A thief, skulking in the bushes!" screeched another.

The third looked more closely, and saw Coyote. But he had gone to the mountain top on all fours, so the Being thought she saw only an ordinary coyote slinking among the trees.

"It is no one, it is nothing!" she cried, and the other two looked where she pointed and also saw only a gray coyote. They sat down again by their fire and paid Coyote no more attention.

So he watched all day and night as the Fire Beings guarded their fire. He saw how they fed it pine cones and dry branches from the sycamore trees. He saw how they stamped furiously on runaway rivulets of flame that sometimes nibbled outwards on edges of dry grass. He saw also how, at night, the Beings took turns to sit by the fire. Two would sleep while one was on guard; and at certain times the Being by the fire would get up and go into their tipi, and another would come out to sit by the fire.

Coyote saw that the Beings were always jealously watchful of their fire except during one part of the day. That was in the earliest morning, when the first winds of dawn arose on the mountains. Then the Being by the fire would hurry, shivering, into the tipi calling, "Sister, sister,

go out and watch the fire." But the next Being would always be slow to go out for her turn, her head spinning with sleep and the thin dreams of dawn.

Coyote, seeing all this, went down the mountain and spoke to some of his friends among the People. He told them of hairless man, fearing the cold and death of winter. And he told them of the Fire Beings, and the warmth and brightness of the flame. They all agreed that man should have fire, and they all promised to help Coyote's undertaking.

Then Coyote sped again to the mountain top. Again the Fire Beings leaped up when he came close, and one cried out, "What's that? A thief, a thief!"

But again the others looked closely, and saw only a gray coyote hunting among the bushes. So they sat down again and paid him no more attention.

Coyote waited through the day, and watched as night fell and two of the Beings went off to the tipi to sleep. He watched as they changed over at certain times all the night long, until at last the dawn winds rose.

Then the Being on guard called, "Sister, sister, get up and watch the fire." And the Being whose turn it was climbed slow and sleepy from her bed, saying, "Yes, yes, I am coming. Do not shout so."

But before she could come out of the tipi, Coyote lunged from the bushes, snatched up a glowing portion of fire, and sprang away down the mountain side.

Screaming, the Fire Beings flew after him. Swift as Coyote ran, they caught up with him, and one of them reached out a clutching hand. Her fingers touched only the tip of the tail, but the touch was enough to turn the hairs white, and coyote tailpipes are white still. Coyote shouted, and flung the fire away from him. But the others of the People had gathered at the mountain's foot, in case they were needed. Squirrel saw the fire falling, and caught it, putting it on her back and fleeing away through the treetops. The fire scorched her back so painfully that her tail curled up and back, as squirrels' tails still do today.

The Fire Beings then pursued Squirrel, who threw the fire to Chipmunk. Chattering with fear, Chipmunk stood still as if rooted until the Beings were almost upon her. Then, as she turned to run, one Being clawed at her, tearing down the length of her back and leaving three stripes that are to be seen on chipmunks' backs even today. Chipmunk threw the fire to Frog, and the Beings turned towards him. One of the Beings grasped his tail, but Frog gave a mighty leap and tore himself free, leaving his tail behind in the Being's hand - which is why frogs have had no tails ever since.

As the Beings came after him again, Frog flung the fire on to Wood. And Wood swallowed it.

The Fire Beings gathered round, but they did not know how to get the fire out of Wood. They promised it gifts, sang to it and shouted at it. They twisted it and struck it and tore it with their knives. But Wood did not give up the fire. In the end, defeated, the Beings went back to their mountaintop and left the People alone.

But Coyote knew how to get fire out of Wood. And he went to the village of men and showed them how. He showed them the trick of rubbing two dry sticks together, and the trick of spinning a sharpened stick in a hole made in another piece of wood. So man was from then on warm and safe through the killing cold of winter.



Indian Education Division  
Montana Office of Public Instruction  
Linda McCulloch, Superintendent  
In-state toll free 1-888-231-9393  
[www.opi.mt.gov/IndianEd](http://www.opi.mt.gov/IndianEd)

## Lost Creek State Park Indian Education For All Lesson Plan

### Title

Lost Creek- Sacred Landscapes

### Content Areas

Social Studies; Media Literacy; Geography

### Grade level

8th+ (adaptable for grades 9-12)

### Duration

3 class periods

### Goals (Montana Standards/Essential Understandings)

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**ESSENTIAL UNDERSTANDING 3:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

**ESSENTIAL UNDERSTANDING 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

## Overview

*Lost Creek State Park, with its rare geological formations and its location along heavily used Native trails, provide a perfect setting for study of “Sacred Landscapes.”*

Around the world there are thousands of places regarded as sacred. Some are still carefully guarded by indigenous people and are sites of secret ceremony and prayer. Some are national shrines known to millions. These holy sites emanate a magnetic force that draws people from far away, though the journey is frequently made only in the imagination. Often sacred sites are embroiled in conflicts over preservation, resource development or tourism. Their histories are long and complex; they embody the tenacity of ancient cultures and preserve vast areas of biodiversity.

-from the “sacred lands” website [http://www.sacredland.org/sacred\\_lands.html](http://www.sacredland.org/sacred_lands.html)

- This lesson seeks to:
  - Introduce students to the relationship between the land, (sacred landscapes) and how native people (cultures) identify themselves;
  - Describe how the value native people put on the land affect their cultural identity;
  - Convey to students that the study of geography is more than memorization of states and cities, but has implications related to cultural history and identity;
  - Introduce or enhance student’s cultural research skills; and
  - Help students appreciate and value the cultures and traditions of native people

## Suggested Teaching Approaches

- Involve students in the planning of learning experiences about the Indian tribes of Western Montana. These planned experiences may include: the gathering of information about the native people of western Montana, a visit to Lost Creek State Park to see the unique landscape, the geography and geology, a visit to museums with a Native American focus, like the People’s Center in Pablo, Montana. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.

## Teachers Preparation

- For an overview of the science of geography, review the “What is Geography” page at: [http://www.aag.org/Careers/What\\_is\\_geog.html](http://www.aag.org/Careers/What_is_geog.html).
- To help introduce the idea of sacred landscapes (geography) to students, review the resources at <http://www.sacredland.org>.
- Download a PDF copy of Peter Nabokov’s “Sacred Places of Native America”, pages 27-33, and Dorothea Theodoratus and Frank LaPena’s article “Wintu Sacred Geography”, pages 61- 68, in the Sacred Land Reader, <http://www.sacredland.org/PDFs/SLReader.pdf>.
- To introduce students to combining the study of geography and traditional native knowledge, aka “Sacred Landscapes,” download and copy the following articles for the students to read.
  - “Indigenous Geography as discipline arrives.” *Indian Country Today*, March 26, 2004. <http://indiancountry.com/content.cfm?id=1096409838&update=yes&CFID=7404&CFTOKEN=N=53149436>.
  - For a Montana perspective see <http://www.crosscurrents.org/mountainsalive.htm>

## Suggested Activities and Procedures

- After providing a brief overview of the science of geography for students, [http://www.aag.org/Careers/What\\_is\\_geog.html](http://www.aag.org/Careers/What_is_geog.html) assign the students the project of exploring local cultural history by researching a specific location within Montana. Ask the students to form groups (no more than four) and work in-class with the students while they select a location to research. <http://www.crosscurrents.org/mountainsalive.htm>
- While the students are working on their project outside of class, continue to integrate the geographic theme by introducing them to the idea of sacred geography by assigning the students readings from Earth Island Institute's Sacred Land Reader [.http://www.sacredland.org/PDFs/SLReader.pdf](http://www.sacredland.org/PDFs/SLReader.pdf). Have the class discuss what sacred geography means and how an understanding of sacred landscapes in Indian communities becomes a source of pride and conflict.
- Devote a class period to conduct a seminar based on the three readings <http://www.sacredland.org/PDFs/SLReader.pdf> about the connection between traditional native knowledge and the study of geography. *Students must come prepared to discuss these readings in order for the seminar to be successful.* Students must come to class prepared with questions or comments related to the selected readings to discuss with their fellow classmates. The teacher should be prepared to guide and mediate the discussion, if necessary, but the discussion should be done by the students themselves.

## EVALUATION

Discussion/observation  
Participation  
Classroom seminar

## Extensions

Invite a tribal member from the Confederated Salish & Kootenai Tribes to your classroom to learn about sacred landscapes.

### Check out these great books to learn more about the tribes of the Flathead reservation.

*Coyote stories of the Montana Salish Indians* by Johnny Arlee

Salish Kootenai College Press, 1999.

*Stories From our Elders*

Salish Culture Committee Publications

*In the Name of the Salish & Kootenai Nation*

Bigart, Robert, Clarence Woodcock ed. Salish Kootenai College Press 1996

*Indian Trails of the Northern Rockies*

Flanagan, Darris - Stoneydale Press

## Websites

[www.anamp.org/nescp\\_curriculum/pdf/FlatheadOverview.pdf](http://www.anamp.org/nescp_curriculum/pdf/FlatheadOverview.pdf)

Good historical overview of the Flathead Reservation

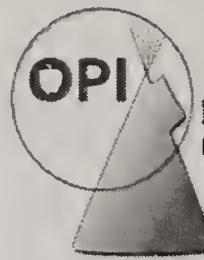
<http://www.sacredland.org/PDFs/SLReader.pdf>

“Managing Hopi Sacred Sites to Protect Religious Freedom”, pages 53 - 59, Sacred Land Reader.

## Resources for further study:

- Vine Deloria, Jr. and Daniel Wildcat, *Power and Place, Indian Education in America*, Fulcrum Resources, 2001.
- Resource for Teaching about the Americas, University of New Mexico's Latin America and Iberian Institute, <http://retanet.unm.edu/>.

- American Association of Geographers, <http://www.aag.org/>.
- Smithsonian Institute Center for Folklife and Cultural Heritage, <http://www.folklife.si.edu/index.html>.
- Sacred Lands Project, Earth Island Institute, <http://www.sacredland.org/>
- *Indian Country Today*, <http://www.indiancountry.com/>.
- Aboriginal Mapping Network, <http://www.nativemaps.org/>



## **Madison Buffalo Jump State Park Indian Education For All Lesson**

### **Title**

The Buffalo Jump: An ancient technology used by the Salish<sup>20</sup> and other Northern Plains Indian<sup>21</sup> tribes to kill large numbers of buffalo for food, shelter, clothing, tools, and other uses.

### **Content Areas**

Social Studies; Media Literacy; Technology

### **Grade level**

8th

### **Duration**

5.0 class periods: 1.0 for Social Studies instruction; 0.5 for Media Literacy instruction (Internet; Library); 0.5 for Technology instruction (Microsoft PowerPoint); and 3.0 for assessment (NOTE: assessment consists of a 5-minute PowerPoint presentation by students; allow for seven-eight presentations per 50-minute class period. While this lesson plan may seem to be too time consuming, refer below to the large number of Content Standards this lesson plan addresses.)

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*Sun Buffalo Cow ran very fast along the other trail to the top of the cliff. She said, "I go into [change to] the form of earth buffalo. I will be meat for my Salish." She jumped headlong from the high rock to the foot of the cliff.*

*The people came and saw the dead buffalo. They said: "Our Mother spoke true words. Here is herd buffalo fallen from the rock. It is warm meat. It is good."*

From "Sun Buffalo Cow Sacrificed Her Life"  
Told by Lassaw Redhorn, Francois Skyenna and Dominic Michell  
*I Will be Meat for My Salish*, opposite inside title page

### **Goals (Montana Standards/Essential Understandings)**

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<sup>20</sup> While no cultural artifacts affiliated with the Salish people have been found at Madison Buffalo Jump (MBJ), archaeologists and historians seem to agree that they occupied, or otherwise used, the resources of the Three Forks and Logan areas for as many as a few thousand years before 1700 C.E (current era). However, the Shoshone, now with reservations in Idaho and Wyoming, were also ancient and historical users and occupiers of the area and archaeologists surmise that they also used the MBJ, as did the Nez Perce (now with a reservation in Idaho), and other Montana tribes such as Blackfeet, Crow, and Pend d' Oreille.

<sup>21</sup> During prehistoric and historic times, the Salish lived in both the Plateau and Northern Plains American Indian Cultural Areas. With regard to buffalo hunting, Salish used technologies similar to tribes living solely on the Plains.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Social Studies Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

**Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

**Library Media Content Standard 1:** Students understand an inquiry process including how to access, evaluate and use information.

**Technology Content Standard 6:** Students apply technological abilities and knowledge to construct new personal understanding.

## Overview

In this lesson, students use the natural and cultural resources of the Madison Buffalo Jump State Park (MBJ), near Logan, Montana, to explore (1) the 4,000-year use of MBJ by indigenous<sup>22</sup> people; (2) the significance of the buffalo in Salish culture; (3) ecology of MBJ, which is common to hundreds of other jumps on the Northern Plains, particularly its physical geography and plant life, and why buffalo, thence Salishes and native people, were attracted; and (4) the impact of the animals' near extermination on Salish and other Plains Indian cultures

For the Salish and other Plains Indians, the buffalo was the staff of life, on which they were very much dependent. Buffalo existed in the millions on the Northern Plains, perhaps as many as 30 million. Indian people used every part of the buffalo. Examples include skins for robes, tipi coverings, and bedding; hooves for glue; horns for spoons; bones for tools; sinews for thread and string; flesh for food; the skull for spiritual ceremonies; and manure for fuel.

The process by which large numbers of buffalo were killed at jumps like the one at MBJ consisted of five elements, or parts: (1) a grazing area where herds of buffalo accumulated naturally; (2) drive lanes resembling a funnel of "dead men" (e.g., piles of rock, bushes, and/or hazing people) to channel the buffalo from the grazing area to the cliff's edge; (3) the cliff, itself, over which the buffalo jumped; (4) slopping ground at the foot of the cliff, allowing people to finish killing surviving buffalo, and begin initial butchering; and (5) a camping site with a water source nearby, and some distance (several hundred yards) from the butchering area where the hunters and their families completed processing the meat, e.g., principally, cutting the meat into strips for drying and storage for later use.

## Materials or Resources Needed

- The book: Whealdon, Bon I., et al, and Robert Bigart, Editor. "*I Will Be Meat for My Salish.*" Pablo, Montana: Salish Kootenai College Press; and Helena, Montana: Montana Historical Society Press, 2001: 21-66
- Interpretive Sign Narrative at MBJ web site: [http://fwp.mt.gov/lands/site\\_281935.aspx](http://fwp.mt.gov/lands/site_281935.aspx)

<sup>22</sup> In this lesson plan, indigenous, native, Native American, American Indian, and Indian are synonymous.

- Student notebooks, pencils/pens, paper, classroom board
- Computers, Internet, Microsoft PowerPoint software, PowerPoint projector, computer discs
- Internet access to one of more of the following websites. The purpose of accessing these websites is to inform students of the hunting and use of buffalo in Northern Plains' native cultures. Some of the information is specific to Blackfeet and Crow buffalo procurement and usage, but the information is general to various peoples of the Northern Plains:
  - Chief Plenty Coups State Park Electronic Field Trip. "Bison: Their influence on the cultures of the plains." URL: <http://www.plentycoups.org/educate/home.html>
  - University of Montana Lifelong Learning Project. "Buffalo Hunt," *The Blackfeet*. URL: <http://www.trailtribes.org/greatfalls/home.htm>
  - Wikipedia, the free encyclopedia. "American Bison": Website URL: [http://en.wikipedia.org/wiki/American\\_Bison](http://en.wikipedia.org/wiki/American_Bison)
  - Dreyer, Susan L. "Linked Destiny: The Buffalo and the Plains Indians," (a media rich lesson plan). URL: <http://www.homepage.montana.edu/~mtpbs/Education/NTTILessonPlans2/LittleBighorn/BHLinkedDestiny.pdf>
- Peer and Teacher Assessment Rubric and MBJ In-Class Discussion Work Sheet (teachers make copies of each and distribute to students, see below)

## Activities and Procedures

### Social Studies

Before class students read "MBJ Interpretive Signs Document." (Download from the Madison Buffalo Jump State Park – Montana FWP website: [http://fwp.mt.gov/lands/site\\_281935.aspx](http://fwp.mt.gov/lands/site_281935.aspx)

Students write on their worksheets, responding to the following prompts by the teacher (see below, **Madison Buffalo Jump In-Class Discussion Work Sheet**).

- What is a buffalo jump, and when and where was it used?
- What are the five ecological (e.g., environmental, geographical, geological, biological) components common to most buffalo jumps?
- Why was the buffalo important to Plains Indians?
- What did its near extermination mean for the Salish and other Plains tribes?"

After a few minutes, discuss the questions as a class and record students' answers to each question on the board.

Example: Buffalo Jumps student answers' listing rubric (teacher writes heads of rubric on board; dotted lists are general answers the teacher is looking for, but prompts students for answers, and then writes them on the board)

What, where, when	Five components	Importance	Near extermination
<ul style="list-style-type: none"> <li>• Jumps used to kill large numbers of buffalo</li> <li>• Northern Plains—a vast grazing "pasture"</li> <li>• Primarily before horse/gun</li> </ul>	<ul style="list-style-type: none"> <li>• Natural grazing area</li> <li>• drive lane</li> <li>• cliff</li> <li>• killing/gross butchering area</li> <li>• campsite w/ water for processing meat, hides, bones</li> </ul>	<ul style="list-style-type: none"> <li>• food</li> <li>• shelter</li> <li>• tools</li> <li>• clothing</li> <li>• religious</li> </ul>	<ul style="list-style-type: none"> <li>• how—over hunting</li> <li>• who—students express opinions</li> <li>• change for Indian people—students offer opinions</li> </ul>

After several minutes of discussion, review the questions and revise the answers listed on the board as needed.

For the remainder of class, divide students into small groups. Each group is given a selection to read from (that is, all the members of one group read the same selection), “*I Will Be Meat for My Salish*,” pp. 21-66. Give the students about ten minutes to read the selection, then pose the following questions:

- What were the Salish rules regarding the killing of buffalo?
- Do you think very much of a buffalo killed at a jump was wasted?
- How much, in pounds, of a buffalo was used?
- What are some of the uses of buffalo that we have not listed already?
- After the coming of the white traders into Indian country, what was the role of trade in buffalo hunting?
- How did killing buffalo for trade change the nature of the hunt?
- What are some of the “morals” of “Buffalo Legends?”
- What happened to the buffalo, and who was responsible?

### Media Literacy

Per instruction of Librarian or the Social Studies teacher, students will visit the websites listed above in the “Materials” section.

### Technology

Students will receive instruction in the use of PowerPoint from the Technology or Social Studies teacher.

### Assessment

Students will give an oral presentation on the following topic: “Primarily, the buffalo jump was used by Salish and other Plains Indians before the introduction by the Spanish of the horse and gun. Describe what took place at a buffalo jump before, during, and after the buffalo were killed. What are your thoughts concerning this process?”

Students will be assigned to peruse at least one of the online materials resources listed above in “Materials and Resources Needed,” and prepare a five-minute PowerPoint (about six slides). They will be graded on the quality of their visual presentation format; factual knowledge of their topic; their adherence to federal copyright laws in citing text, pictures, and graphics; and elocution.

Students will use one slide of their PPT to cite the references they used in an accepted format, APA or Chicago Style, or other style favored by the teacher.

Students will evaluate each other students’ presentations, which will be taken in consideration by the teacher in awarding final project grades (see below, **Peer and Teacher Oral Presentation Assessment Rubric**).

### Extensions

1. Students explore prehistoric and history buffalo use by Salishes, and compare and contrast Yellowstone National Park’s contemporary policy regarding “trespassing” buffalo leaving the Park.
2. Students visit Madison Buffalo Jump State Park and receive a tour and presentation by the Interpretive Specialist. The presentation will include:
  - a. The prehistory of the jump;

- b. An overview of the Salish use of buffalo jumps and their specific history use of the geography of the Jefferson River Valley and the Three Forks area;
- c. An overview of the jump's environmental technology; and
- d. A tour of campsite area, showing tipi rings, and other evidence of indigenous peoples' use.

## **Online Materials and Teaching Aids**

Confederated Salish and Kootenai Tribes Official Website: <http://www.cskt.org/about/index.htm>

Montana Wyoming Tribal Leaders Council. URL: <http://www.mtwylc.com/>

Salish Kootenai College. "Tribal History." URL: <http://www.skc.edu/>

## Peer and Teacher Oral Presentation Assessment Rubric

Your Name: \_\_\_\_\_ Presenter's Name: \_\_\_\_\_

Oral Presentation Rubric	Possible Points	Peer-Assessment	Teacher Assessment
Provided depth in coverage of topic.	10		
Presentation was well planned and coherent	10		
PPT frames were well formatted	10		
Provided personal beliefs in a thoughtful manner	10		
Provided bibliographic information	10		
Adhered to federal copyright laws in citing sources of information	10		
<b>Total Possible Points</b>	<b>60</b>		

Rate each category according to the following scale: 9-10 = excellent, 7-8 = very good, 5-6 = good, 3-4 = satisfactory, 1-2 = poor, and 0 = unsatisfactory.

## Peer and Teacher Oral Presentation Assessment Rubric

Your Name: \_\_\_\_\_ Presenter's Name: \_\_\_\_\_

Oral Presentation Rubric	Possible Points	Peer-Assessment	Teacher Assessment
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Rate each category according to the following scale: 9-10 = excellent, 7-8 = very good, 5-6 = good, 3-4 = satisfactory, 1-2 = poor, and 0 = unsatisfactory.

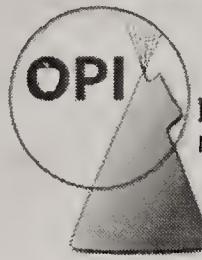
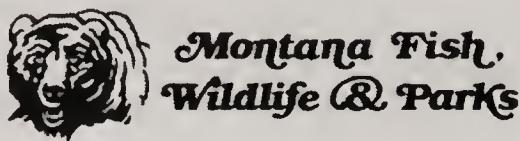
## **Madison Buffalo Jump In-Class Discussion Work Sheet**

What is a buffalo jump, and when and where was it used?

What are the five ecological (e.g., environmental, geographical, geological, biological) components common to most buffalo jumps?

Why was the buffalo important to Plains Indians?

What did its near extermination mean for the Salish and other Plains tribes?"



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Montana Office of Public Instruction  
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## Makoshika State Park Indian Education For All Lesson

### Title

The Natural History of Assiniboine and Dakota Cultures within the Northern Plains Ecosystem of Montana

### Content Areas

History; Science

### Grade Level

6th – 8th

### Duration

2 class periods

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

### Introduction

*The name of the park comes from the [Dakota (Sioux)] word Ma-ko-shi-ka, meaning bad earth or bad land.*

*Makoshika State Park Management Plan, Final, October 2005, p.1*

*Native Americans followed the herds of buffalo, elk, antelope, and deer, which were once prevalent in eastern Montana. A 1979 Montana State University survey documented the presence of surficial and subsurficial prehistoric cultural remains in the park. Native American use of this area was common due to its proximity to the Yellowstone River.*

*Makoshika State Park Management Plan, Final, October 2005, p. 3*

The present-day Montana Indian tribes with the closest cultural and historical affiliation with Makoshika State Park are Assiniboine and Dakota at the Fort Peck Indian Reservation, headquartered at Poplar, Montana. In addition, Assiniboine people live on Fort Belknap Indian Reservation, headquartered at Harlem, Montana. Northeastern Montana lands, including those comprising Makoshika, were reserved by the Assiniboine Nation in the Fort Laramie Treaty of 1851 with the United States Government. During the 1860s, following their violent removal from their homelands in Minnesota by the U.S. Government, several bands of Dakota began occupying land in northeastern Montana, using it for hunting and other purposes. In addition, other bands of Dakota came into the area following the Battle of the Little Bighorn in 1876. In 1888, the Fort Peck Reservation was created, an area of 2,093,318 acres (Robertson). Assiniboine and Dakota people living throughout northeastern Montana were assigned by the U.S. Government to live within the confined area of the reservation. The remaining lands, as much as 20 million acres, which had been occupied by the Assiniboine for hundreds of years and used by the Dakota for a shorter length of time, were then opened to white settlement or became Public Lands administered by the Bureau of Land Management or other federal agencies. The Fort Peck Allotment Act of 1908 reduced tribal lands within the borders of the reservation even more. As result of allotment, today only 926,000 acres of reservation lands are tribally owned or individually allotted to Indian families. Non-Indians own or control the remaining lands, totaling 1,167,318 acres. There are presently over 10,000 tribally enrolled members of the Fort Peck tribes, of whom approximately 6,000 reside on or near the reservation (Indian Health Service, Fort Peck Service Unit Website, *History of Fort Peck*).

### **Overview** (Ideally, History and Science teachers will team-teach this lesson)

In this lesson students will explore the political, military, and economic history of the relationships between Assiniboine and Dakota people and the United States Government. Students will explore the Northern Plains ecosystem,<sup>23</sup> including descriptions of nutrition content of extant specific plants and animals that Assiniboine and Dakota used for food and medicine. Students will demonstrate their knowledge of the anatomical parts of the buffalo, as well as the critically important place of the buffalo in the cultures of the Assiniboine and Dakota people.

### **Materials or Resources Needed**

1. Bison Box<sup>24</sup>
2. The Plains Indians Trunk<sup>25</sup>
3. Computers, Internet
4. Online map: Montana (Indian Reservations are outlined in yellow)<sup>26</sup>
5. Online article: “Fort Peck Tribes Assiniboine & Sioux History”<sup>27</sup>
6. Online published copy of a primary historical document: Treaty of Fort Laramie (1851)<sup>28</sup>
7. Online copy of a primary historical document: De Smet’s Treaty of Fort Laramie (1851) map of negotiated Indian territories<sup>29</sup>

<sup>23</sup> Ecosystem can be defined broadly as an arrangement, or organization, of interdependent organisms that inhabit a geographically and climatically defined environment.

<sup>24</sup> Montana Fish, Wildlife & Parks (FWP), Bozeman; includes a hide, bones, and skull

<sup>25</sup> Montana Historical Society, Helena

<sup>26</sup> Access online or order copies from the Montana Department of Transportation.

[ftp://ftp.mdt.mt.gov/map/hwymap\\_side1.pdf](ftp://ftp.mdt.mt.gov/map/hwymap_side1.pdf)

<sup>27</sup> Jim Turning Bear, et al. URL: [www.montana.edu/wwwfpcc/tribes](http://www.montana.edu/wwwfpcc/tribes)

<sup>28</sup> Kappler [1], Charles J. (Editor) “Treaty of Fort Laramie, 1851 (September 17, 1851; Ratified by the Senate May 24, 1852),” *Indian Affairs: Laws and Treaties*, Vol. IV, Laws. Washington: Government Printing Office, 1929.

On the Internet: [http://digital.library.okstate.edu/KAPPLER/Vol4/html\\_files/v4p1065b.html](http://digital.library.okstate.edu/KAPPLER/Vol4/html_files/v4p1065b.html)

<sup>29</sup> De Smet’s Treaty of Fort Laramie (1851) map. *Peter John De Smet, S.J. (1801 - 1873) ~ Life and times of a Blackrobe in the West*. URL: <http://users.skynet.be/pater.de.smet/pj-e/pagina77.htm>

8. Brief Historical Overview of De Smet Map (Attachment A, below)
9. United States National Archives Document Analysis Worksheet (Attachment B, below)
10. Online article: The Buffalo<sup>30</sup>
11. Online Article: Hohe<sup>31</sup> Food<sup>32</sup>

## Activities and Procedures

### Class Period 1

1. Students: The teachers will assign the students to read the following online articles and study the map before class. This can be done as an out-of-class assignment or an in-class assignment to help meet Library Media and Technology Content Standards requirements. These articles can be read online, the teacher can download and make copies for each student, or students can access them and read them online (URLs are in Materials section, just above).
  - a. Locate Fort Peck and Fort Belknap on the map of Montana (Hint: look in the map index and find the Reservation's headquarters: Poplar)
  - b. Locate Makoshika State Park on the map
  - c. Fort Peck Assiniboine and Sioux History
  - d. Fort Belknap Assiniboine History
  - e. The Buffalo
  - f. Hohe Food
2. Teachers: Using the Plains Indians Trunk and Buffalo Trunk<sup>33</sup> instruct students to examine the lives, arts, and religion of Northern Plains Indians, and the biology of the buffalo.  
NOTE: These trunks' curricula are not specific to any one Plains tribe.
  - a. Teachers: Using a Montana highway map, ask students to locate the Fort Peck Indian Reservation and Makoshika
  - b. Teachers: identify the Plains Indians Trunk's artifacts, clothing (students may try on), and photos, and play a few minutes of the cassette music tape
  - c. Teachers: identify the contents of the Buffalo Trunk.
  - d. Students: handle the skin, bones, and skull
  - e. Duration: this part, about 20 minutes
3. Teachers: Facilitate a full class discussion on the articles, map, and trunk's contents
  - a. Duration: this part, about 20 minutes
4. Teachers: Assign homework for Class 2
  - a. Read the parts of the Fort Laramie Treaty (1851) that relate specifically to the Assiniboine and Dakota
  - b. Read Historical Overview of De Smet map

<sup>30</sup> Akta Lakota Museum, Chamberlain, South Dakota. URL: <http://www.lewisandclarktrail.com/buffalo.htm>

<sup>31</sup> Sometimes Assiniboine are referred to as Hohe. For more information refer to the Internet website of Saskatchewan Indian Cultural Centre, Saskatoon, SK. Canada, "Our Languages" pages. URL: [http://www.sicc.sk.ca/heritage/sils/ourlanguages/isanti/history/name\\_game.html](http://www.sicc.sk.ca/heritage/sils/ourlanguages/isanti/history/name_game.html)

<sup>32</sup> Heritage Site, Ethnography Site, Dakota Nakota Lakota Food & Nutrition: First Boy - James Larpentuer Long, Fort Peck Assiniboine-Sioux, in *The Assiniboine: From Accounts of the Old Ones Told to First Boy* (James Larpentuer Long), edited by Michael Stephen Kennedy, University of Oklahoma Press, 1961, p 78-84 (originally published as *Land of the Nakoda* by the Montana Writer Program in 1942) <http://www.sicc.sk.ca/heritage/ethnography/dnl/food/hohefood.html>

## Class Period 2

1. Teachers: Break class into small groups of 3-4 students
  - c. Students: study De Smet map
  - d. Try to locate the Fort Peck Indian Reservation and Makoshika
  - e. Students: fill out NARA document analysis worksheet
  - f. Duration: this part, 10 minutes
2. Teachers: facilitate full class discussion of the readings
  - a. Ask students to identify the terms agreed to by the Indian Nations, especially the Assiniboine and Dakota, and the United States Government. What does each side gain or lose in this treaty?
  - b. Ask them to compare the signatures of the U.S. government agents and the chiefs. What is the significance of the words “by his x mark” after the names of each chief or headman? What might this suggest about cultural differences between the two parties? What type of problems could these differences create?
  - c. Finally, ask students to speculate on what each party hoped to accomplish through this treaty.
  - d. Duration: this part, 15 minutes
3. Wrap up: Teachers:
  - g. Make copies of the maps in Attachments C and D, below. Give copies to each student. Provide a few minutes for the students to look them over.
  - h. Facilitate full class discussion using a few of the suggested questions or others:
    1. Why do events that occurred hundreds of years ago matter today?
    2. How do people demonstrate their ethnicity?
    3. Why is land an important resource for indigenous people?
    4. What are some of the characteristics of Assiniboine and Dakota cultures?
    5. What do they have in common?
    6. Where do Assiniboine and Dakota live now?
    7. How did the United States gain Assiniboine and Dakota land they claimed as theirs?
    8. How much land belongs to the Assiniboine and Dakota people now? Where is it?
  - i. Duration: this part, 15 minutes

## Assessment

Students will be evaluated based on participation in class and group discussions. Students will write a 250 word essay (2 doubled spaced pages) demonstrating their knowledge of the anatomical parts of the buffalo used by Assiniboine and Dakota people, and the impact of the near extermination of the buffalo on their cultures.

## Extensions

This Natural History<sup>33</sup> lesson takes place in an “outdoor classroom” at Makoshika State Park, and has three components, or methods of delivery.

1. A 45-minute presentation to the class by an interpretive park ranger or tour guide. The interpreter will use (describe and pass around to the students so they can touch, smell, or taste) several objects, artifacts, and plant specimens (edible or otherwise) relevant to the Assiniboine and Dakota cultures. These items will include animal skins and bones, including objects made from them; various plants, including berries, roots, leaves, etc.;

<sup>33</sup> Natural History is a combination of history and science, is the study and description of living things, including humans, especially their behavior and how they relate to one another over time.

and various stone and metal weapons and tools used by the Assiniboine and Dakota people.

2. Following the presentation, the ranger or guide, will take the students on a 40-minute park tour, showing the students various geological and fossil formations, as well as various living plants and animals (particularly birds).
3. Following the guided tour, students will browse park-related displays at the Visitor Center.

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## Attachments

## Attachment A

**Brief Historical Overview of De Smet Map, by Elmer Eusman (A senior paper conservator in the Library's Conservation Division. Online, URL: <http://www.loc.gov/loc/lcib/0306/conserv.html>).**

In 1916 the U.S. Indian Office transferred a unique map by the Jesuit missionary Pierre-Jean de Smet to the Library of Congress. The hand-drawn 1851 map outlines the territories of various Indian tribes in the West, extending from the Canadian border on the north to the Arkansas River on the south, and the Missouri River on the East to the Columbia River on the West. De Smet was able to compile this map using the knowledge he gleaned from his extensive travels through the West.

In 1851 de Smet assisted in securing a peace treaty between the United States and a number of Indian tribes at a general council held at Fort Laramie. Because of his extensive knowledge of the Native American tribes, the government asked him to create a comprehensive map of the West, delineating the territories of the various tribes.

The map that de Smet made measures 35 inches by 53 inches and is completely hand-drawn in brown ink and watercolor. The map shows rivers, mountain ranges, towns, forts and state and territorial borders; it even features a decorative border with flowers and a portrait of an Indian chief named "Big Robber." However, the main significance of the map is its depiction of the location and extent of various Indian territories in the American West in 1851.

## Attachment B

### Written Document Analysis Worksheet (Designed and developed by the Education Staff, National Archives and Records Administration, Washington, DC)

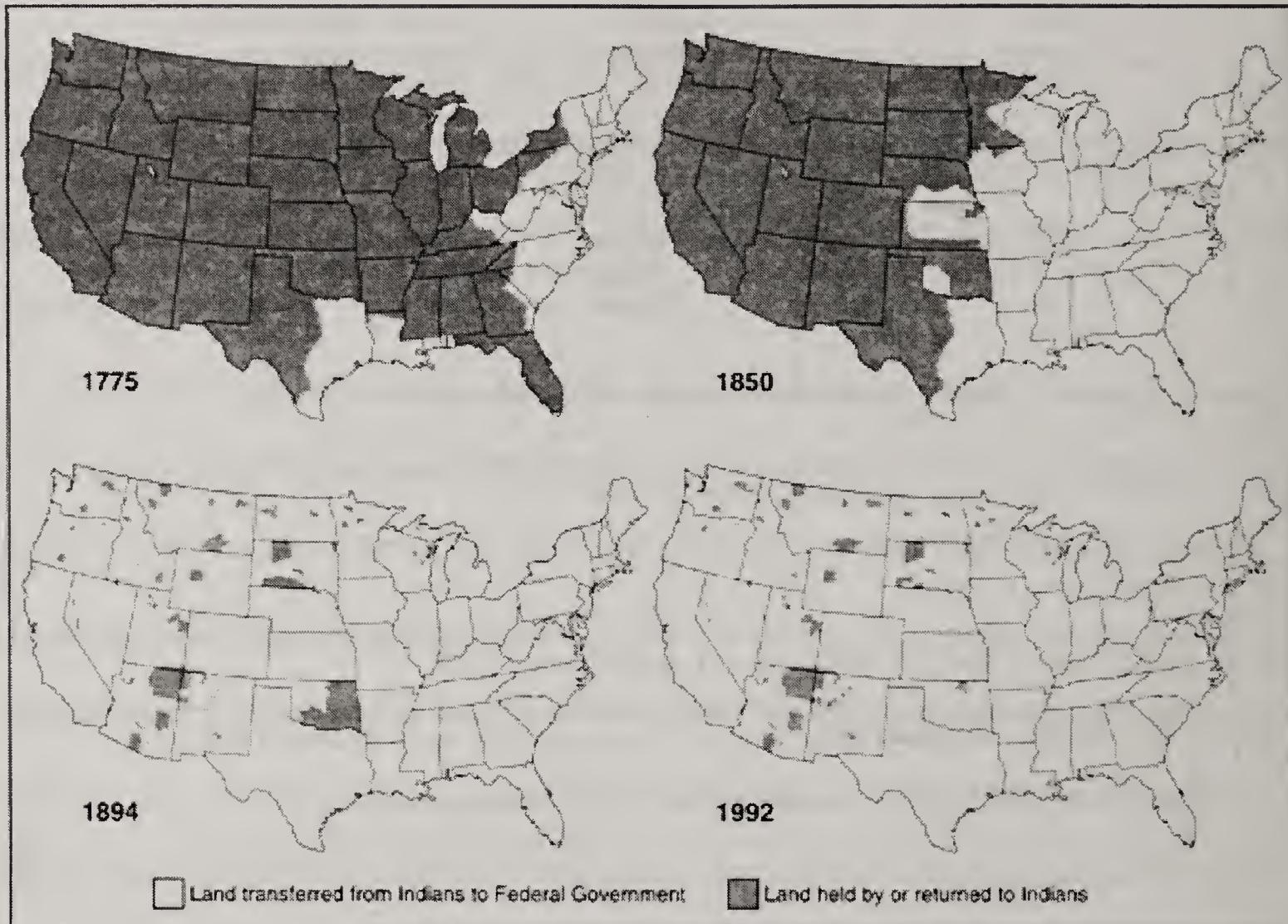
1.	TYPE OF DOCUMENT (Check one):			
	<input type="checkbox"/> Newspaper <input type="checkbox"/> Letter <input type="checkbox"/> Patent <input type="checkbox"/> Memorandum	<input type="checkbox"/> Map <input type="checkbox"/> Telegram <input type="checkbox"/> Press release <input type="checkbox"/> Report		<input type="checkbox"/> Advertisement <input type="checkbox"/> Congressional record <input type="checkbox"/> Census report <input type="checkbox"/> Other
2.	UNIQUE PHYSICAL QUALITIES OF THE DOCUMENT (Check one or more):			
	<input type="checkbox"/> Interesting letterhead <input type="checkbox"/> Handwritten <input type="checkbox"/> Typed <input type="checkbox"/> Seals	<input type="checkbox"/> Notations <input type="checkbox"/> "RECEIVED" stamp <input type="checkbox"/> Other		
3.	DATE(S) OF DOCUMENT:			
4.	AUTHOR (OR CREATOR) OF THE DOCUMENT:  POSITION (TITLE):			
5.	FOR WHAT AUDIENCE WAS THE DOCUMENT WRITTEN?			
6.	DOCUMENT INFORMATION (There are many possible ways to answer A-E.)  A. List three things the author said that you think are important:    B. Why do you think this document was written?    C. What evidence in the document helps you know why it was written? Quote from the document.    D. List two things the document tells you about life in the United States at the time it was written:    E. Write a question to the author that is left unanswered by the document:    			

## Attachment C

### Land Losses

R. David Edmunds, Cherokee, Indiana University. Encyclopedia of North American Indians, Houghton Mifflin. URL:

[http://college.hmco.com/history/readerscomp/naind/html/na\\_017100\\_iwrel1776b.htm#indian05.jpg](http://college.hmco.com/history/readerscomp/naind/html/na_017100_iwrel1776b.htm#indian05.jpg)



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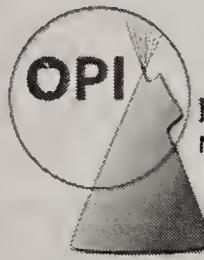
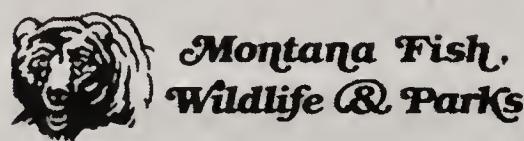
## Attachment D

### Tribal Lands at the Time of Contact

Neal Salisbury. Encyclopedia of North American Indians, Houghton Mifflin. URL: [http://college.hmco.com/history/readerscomp/naind/html/na\\_017000\\_iwrel1776.htm#indian04.jpg](http://college.hmco.com/history/readerscomp/naind/html/na_017000_iwrel1776.htm#indian04.jpg)



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In-state toll free 1-888-231-9393  
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## Medicine Rocks State Park Indian Education For All Lesson Plan

### Title

Places of Power

### Content Areas

Social Studies; Language Arts

### Grade level

4th

### Duration

45 minutes to 1 hour

### Goals (Montana Standards/Essential Understandings)

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**ESSENTIAL UNDERSTANDING 3:** The ideologies of Native traditional beliefs and spirituality persists into modern day as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

**ESSENTIAL UNDERSTANDING 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

## Overview

To help the students understand the concept of Sacred Landscapes from the Native American perspective, Medicine Rocks State Park, with its unique landforms and its identification as “sacred ground,” provides an ideal opportunity for this study. The area is culturally affiliated with a number of northern Plains tribes, including the Northern Cheyenne tribe of southeastern Montana.

## Objectives

- To learn about Sacred Landscapes;
- To understand the Native American perspective regarding cultural resources including Sacred Landscapes; and
- To provide some insights into the Northern Cheyenne perspective regarding sacred landscapes.

## Materials or Resources Needed

- French, Brett – *Rock of Ages*, *Montana Outdoors* July-August, 2005
- Taliman, V. - *Sacred Landscapes: To Developers They're Just Piles of Rocks. to Native Americans, They're Places of Worship.* : Sierra. Volume: 87. Issue: 6. November-December 2002. Page 36
- Computers, Internet, Word Processing program
- Internet access to the following websites for background information on Medicine Rocks State Park
  - <http://www.mt.blm.gov/mcfo/cbm/eis/NCheyenneNarrativeReport/Chap7.pdf>
  - [http://fwp.mt.gov/lands/site\\_283951.aspx](http://fwp.mt.gov/lands/site_283951.aspx)
  - <http://www.indiancountry.de/english/frame.html?mrocks.html~frame2>

## Teacher Preparation

- Teacher should become familiar with the following resource(s):
  - French, Brett – *Rock of Ages*, *Montana Outdoors* July-August, 2005
  - <http://www.mt.blm.gov/mcfo/cbm/eis/NCheyenneNarrativeReport/Chap7.pdf>
  - Taliman, V. - *Sacred Landscapes: To Developers They're Just Piles of Rocks. to Native Americans, They're Places of Worship.* : Sierra. Volume: 87. Issue: 6. November-December 2002. Page 36

## Activities and Procedures

Students should read the *Montana Outdoors* article, *“Rock of Ages”* by Brett French.

The author speaks about the importance of the site to Native people. It was a place of reverence and power to a number of native tribes.

- Ask the students to share a place in their lives that is important or holds powerful memories. *Is there a story related to this place?*
- The article describes the Medicine Rocks as a “sacred ground.” *What does that mean? Is the site still “sacred” to the Northern Cheyenne and Sioux today? Why are sites like Medicine Rocks and the Black Hill, endangered and worth protecting?*
- Medicine Rocks State Park is managed and protected by the State of Montana and visited by thousands of people every year. *What steps do you think the state should take to ensure its protection for future generation of native and non-native people alike? (This could be a group activity. Ask the students to devise a “management plan” for the park, taking into consideration the cultural resources of the park.*

**The management plan could address trails access, graffiti, use of the park by native people for traditional activities, etc.)**

- <http://www.mt.blm.gov/mcfo/cbm/eis/NCheyenneNarrativeReport/Chap7.pdf>
  - provides an insight into the Northern Cheyenne perspective related to sacred landscapes and sites like Medicine Rocks. Taliman, V. - Sacred Landscapes: To Developers They're Just Piles of Rocks. to Native Americans, They're Places of Worship also provides information related to site protection.

Teachers could highlight parts of these documents to share with the students as they work on their “management plan”.

## **Extensions**

- A visit to Medicine Rocks State Park with an elder from the Northern Cheyenne Tribe would provide students an unprecedented opportunity to understand the native perspective regarding sacred landscapes.

## **EVALUATION**

Discussion/observation

Participation

Management Plan, presented as a paper or as a classroom presentation

## Rock of Ages - by Brett French

For hundreds of years, the ancient sandstone pillars at Medicine Rocks State Park have conjured feelings of inspiration, awe, and spiritual wonder.

It's a place where "the spirits stayed and the medicine men prayed," this site of unusual formations of sandstone jutting 50 feet above the surrounding sage- and pine-spangled prairie.

It's a place where visitors can imagine other-worldly voices in the sound of wind sighing through pine boughs and floating among cathedral-like rocks. In an increasingly noisy and jarring world of car alarms, diesel engines, and blaring TVs, Medicine Rocks State Park in eastern Montana's Carter County still speaks in the hushed tones of ancient times.

Millions of years ago, a gentle freshwater river flowed through this country, cutting a path from today's Miles City southeast into an estuary of a prehistoric sea near what is now Camp Crook, in northwestern South Dakota. The river may have looked much like a larger version of today's Missouri as it moved across the landscape, depositing sandbars over a 5-mile-wide swath.

Slowly the sand built up in underwater dunes roughly 50 feet thick. Under the pressure of their own weight, the dunes compacted into stone, which thousands of years later were shaped by wind and rain into the unique pillars, arches, and other shapes of Medicine Rocks State Park. Eventually, the river's flow slowed, allowing salt water to creep upstream from the estuary. Geologists know this because atop the Medicine Rocks sandstone is a layer of crusty, gray sand riddled with burrows made by marine worms. By dating pinhead-sized teeth of early mammals from the Torrejonian Age, they also know Medicine Rocks was formed 61 million years ago.

Ed Belt, a retired geology professor from Amherst College in Massachusetts, spent several summers studying the geology of Medicine Rocks. He considers it one of the most remarkable deposits in North America. "You have to go a long way to find a sand deposit of a similar age," he says. "And even then, you won't find thick sand and such a large concentration like you have at Medicine Rocks."

### Indian holy site

American Indians didn't need geologists to tell them Medicine Rocks was extraordinary. The Arikara, Assiniboine, Mandan, Gros Ventre, Sioux, and Cheyenne all camped near Medicine Rocks at one time or another. The Sioux Indian name for the unusual stone columns is Inyan-oka-la-ka, or "Rock with a Hole in It." Many of the sandstone structures are perforated with holes of various sizes carved out by relentless winds that sweep across the prairie. In one local account, Walter H. Peck wrote that he talked to Charging Bear, a Sioux Indian who said Medicine Rocks was a place "where the spirits stayed and the medicine men prayed." Though Indians no longer camp in the area, the site still contains old tepee rings, stone and bone artifacts, and baked clay cookware.

Warren White, 72, grew up in Ekalaka, 14 miles south of the park, and is curator of the town's Carter County Museum. Old photographs adorning the walls of the museum show



*This story is featured in  
Montana Outdoors  
July-August 2005*

Ekalaka picnickers dressed in their Sunday best posed in wagons, buggies, and Model Ts next to the fantastic rock formations nearby.

White recalls an old-time rancher who lived in the area in the late 1800s who told him stories of the Sioux and Northern Cheyenne tribes using Medicine Rocks as a sacred site. “I’ve heard the stories ever since I was a kid,” he says. “Medicine Rocks is considered sacred ground.”

There are many such “medicine rock” sites across the West, says Renee Sansom Flood, an American Indian writer living in Billings. Flood says most sites were used for vision quests, but the rocks also would have provided shelter from storms and lookout posts for spotting enemies and buffalo.

According to Conrad Fisher of the Cheyenne Tribal Historic Preservation Office in Lame Deer, Medicine Rocks was also a place where tribal members stopped on the way from the Yellowstone River Valley to the Black Hills in summer and early fall. Among the attractions were medicinal plants, and seashells used for decorations.

“The story I grew up with is that Medicine Rocks was the site of an annual religious gathering,” says Brice Lambert, who publishes the Ekalaka Eagle. Lambert, who remembers childhood visits to tepee rings now within the park boundaries, says one of the area’s biggest attractions to those traveling the semiarid country was its year-round springs. A pump now taps the springs to bring fresh water to the park’s entrance, where locals fill jugs and bottles.

Theodore Roosevelt was one of the first to write about Medicine Rocks when he visited the area during a hunting trip in 1883. He described the formations in *Hunting Trips of a Ranch Man*: “Altogether it was as fantastically beautiful a place as I have ever seen; it seemed impossible that the hand of man should not have had something to do with its formation.”

Settlers first arrived in the region in the early 1880s, following Texas cattle drives into the free rangelands of eastern Montana. The names and dates of cowpunchers moving through the area can still be seen carved into the rock formations’ soft sandstone. One artist attracted to the area, a shepherd who may have lived in a rock cave around 1905, carved in the sandstone a profile of a woman’s head that is still visible.

It’s now illegal to autograph or otherwise deface the rocks. However, as Lambert notes, “That’s not to say it’s not still done.” Fortunately, most visitors now are either deterred by the law or understand why it’s wrong to disfigure these historic—and for some Indians, religious—rock structures.

The first white person to settle the region was Claude Carter. In 1884, his wagonload of logs bogged down near Russell Creek. Carter unloaded the logs and decided the site would be as good a place as any to build a saloon. From these modest beginnings grew the small town of Ekalaka, known mostly today to deer and turkey hunters who stop on the way to nearby Custer National Forest.

### **Public ownership**

For decades Medicine Rocks was privately owned. The county took ownership during the 1930s after the owners forfeited tax payments. In 1957, the Carter County Commission transferred ownership of 320 acres to the state of Montana. Originally, the land was managed by the state Highway Department, which graveled the roads and built picnic

tables and fireplaces. The state Parks Division began to manage Medicine Rocks in 1965 when the site became a natural reserve.

Strapped for adequate funds to maintain out-of-the-way parks such as Medicine Rocks, Montana Fish, Wildlife & Parks began charging a \$3 entrance fee in 1991 to cover some of the roughly \$20,000 a year it cost to maintain the park. Local park users weren't happy with the new fee. In a 1992 Billings Gazette article, Ekalaka Eagle editor Lois Lambert was quoted as saying, "We gave it to the state, and now they're charging us to use it." So mad were members of the Carter County Museum that, for the first time in its 40-year history, they held the museum's annual summer picnic in Ekalaka rather than at Medicine Rocks State Park.

After meeting with local residents, FWP officials proposed an alternative to the entrance fee, and in 1993 the Montana legislature eliminated the access fee by creating a new park category. Medicine Rocks became one of 15 "primitive" parks—no fees but also no garbage pick-up, requiring visitors to pack out refuse they bring in.

Though all Montana state parks are popular with local residents, Medicine Rocks is especially so. Many locals consider the park part of their heritage, and it's one of the few amenities in Ekalaka, population 410. What's more, nonresident tourists rarely find their way to Medicine Rocks. "We're not on a major road to anywhere," says Brice Lambert, "so you don't necessarily stumble onto it."

### **Marvelous shapes**

Those who do, however, are in for a treat. Foremost are the rocks themselves. For thousands of years, wind and rain have carved the soft stone structures into hundreds of shapes, both fantastic and strangely recognizable. Kids delight in seeing "hidden" shapes. There's an elephant's head, an enormous skull, gigantic mushrooms, and spires resembling an ancient church. If you didn't know better, you'd swear one lone sandstone pillar was the chimney left standing after a house burned down.

In addition, the rocks form natural stone bridges, overhangs, and caves, making parts of the area resemble a smaller version of southeastern Utah's arches region.

In addition to the stone "animals," real wildlife abound in and around the park. Tiny rodent tracks crisscross the sand at the base of stone pillars. Turkey vultures and golden eagles soar on thermals overhead. In nearby pine-covered ridges, wild Merriam's turkeys move warily into openings to peck at insects and seeds. Mule deer, pronghorn, sharp-tailed grouse, and more than a dozen species of grassland songbirds are common.

The park landscape also attracts climbers and explorers such as Sue Cook and her family, of Ekalaka, who are attracted to the rock holes, ledges, and other hidden spots.

"It's really neat to crawl around in those caves," says Cook. "You always find something new. I almost hate to take my boys there because I can't get them to leave."

Who can blame kids for wanting to hang around the rocks a bit longer, especially late in the day, when the temperatures start to cool? On a late summer evening, the lowering sun leaks light between the clouds on the western horizon. A steady wind blows a haunting, ragged tune through flutelike holes in the rock formations.

As the sun sets, a dark royal purple rims the bright orange horizon. With nightfall pushing nearer, a half moon slowly appears through a notch in the rocks to the east. An owl hoots. Then all is quiet but for the sound of the Medicine Rocks formations

themselves, still speaking as they have for thousands of years in their ancient, otherworldly voice. - *Brett French, of Billings, is a freelance writer and a reporter with the Billings Gazette*

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## **Sacred landscapes: to developers they're just piles of rocks. To Native Americans, they're places of worship.**

by Valerie Taliman

LAST SUMMER, MORE THAN 10,000 SHEEP, horses, and cattle perished in the Navajo Nation as one of the most severe droughts in the last century seared the American Southwest. It was a time of great hardship, and many families prayed every day for rain--to water their livestock and crops, to fill dry lakebeds and dams, and to nourish remaining foliage and forests.

Water is sacred to the Dine, or Navajo people. Water is life. We are taught that if we honor our spiritual responsibilities to Ni'hima Nahasdzaan (Mother Earth) as instructed by our ancestors, we ensure there will be adequate blessings of water for survival. If not, there will be hardship.

The Dine holy people long ago warned against destruction of the natural world. Certain sacred places, they told us, must never be disturbed. These places, and certain elements, are interconnected and interdependent through reciprocal relationships that are a model for humans to follow. Life, they said, cannot exist out of balance.

"Our ancestors taught us that if we lose respect for the gods, our clan relationships, and the sacred, we may face starvation, drought, disease, and other catastrophes, just as it happened to the people before us," says Alfred W. Yazzie, a well-known hataalii' or medicine man. He fears the dominant society's greed is leading to a world out of balance, where everything we can see, smell, touch, and taste is commodified and sold. In his lifetime, he has watched the places where he goes to pray, gather medicine plants, and make offerings to the deities be devoured by development in the name of "progress."

A hundred miles away from Yazzie's home in Fort Defiance, Arizona, Hopi elders and activists are also concerned about sacred springs, streams, and wells that are drying up. They blame Peabody Energy's massive coal mine, which pumps 1.3 billion gallons of water each year from the aquifer underlying both Hopi and Navajo land. The water is used to move crushed coal in underground slurry lines 273 miles from Black Mesa in northern Arizona to a Nevada power plant that fuels the bright lights of Las Vegas, Phoenix, and Los Angeles. Under the banner of the nonprofit Black Mesa Trust, the Hopi are working with a coalition of other tribes and environmentalists, including the Sierra Club and the Natural Resources Defense Council, to protect their land, water, and culture. They know from bitter experience that it takes more than their pleas and prayers to save what they hold holy. It is a constant struggle for the Hopi and other tribes to retain access to and protect sacred sites that exist in certain mountains, rivers, forests, springs, canyons, mineral deposits, rock formations, lava tubes, craters, and areas where spiritual events occurred or medicines grow. As an increasing population puts greater burdens on the land, many of these sacred places are destroyed or damaged by logging, mining, farming, dams, or other resource-development ventures. The Native worldview of the land as a living, breathing entity is ill understood by those who think of the natural world as real estate to be carved up and sold.

Hopi religious leaders spent the past decade, for example, trying to stop the destruction of sacred shrines at Woodruff Butte, a cinder-cone peak near Flagstaff, Arizona. Tsimontukwi, named after the tsimona plant, was one of nine important pilgrimage shrines that mark the boundaries of Hopi territory. For more than 1,000 years, Hopi people had journeyed to the butte to gather eaglets for ceremonies, to pray for rain, and to collect healing plants.

But in 1990, a private landowner decided to grind Woodruff Butte into gravel to supply asphalt for Interstate 40, which crosses the homelands of a dozen tribes in the Southwest. When Hopi people objected, he offered to sell the property for \$1 million, an amount they could not afford. So the gravel mining continued.

In 1996, Woodruff Butte was sold to a new owner, Dale McKinnon. "I didn't realize I was destroying anything but a big ugly pile of rocks out in the middle of nowhere," McKinnon told

filmmaker Christopher McCloud in the award-winning documentary *In the Light of Reverence*. "When the Native Americans came with their concerns, I had to take a step back and I tried to put myself in their position. And realizing that I can't totally agree with them for my own religious reasons and beliefs, I was willing to make a compromise." His "compromise" was to raise the selling price to \$3 million.

The tribe employed the National Historic Preservation Act to stop the destruction and to conduct a cultural-resources inventory, which should have documented the religious significance of the area. However, the archaeologist responsible for conducting the survey inexplicably failed to make note of any shrines in his report to the court. The quarrying continued. "We literally saw one Hopi shrine bulldozed," says Leigh Kuwanwisiwma, Hopi cultural-preservation officer, in *In the Light of Reverence*. He likened it to "Hopis going into Woodruff and bulldozing part of the Mormon church."

When the top of the butte was pulverized to make gravel, it destroyed nearly all of the Hopi clan shrines, along with eagle nests that once rested there. Today, tourists traveling I-40 to see Indian country have no idea they're driving on lost Hopi heritage.

"SACRED LANDSCAPES ARE NOT SACRED BECAUSE NATIVE people believe they are. They are sacred in and of themselves. Even if we all die off, they will still be sacred," says Chris Peters, a Pohlik-lah tribal member and director of the Seventh Generation Fund, a Native advocacy foundation based in Arcata, California. "Over the course of time Native people have grown to understand there is power in these places--power that is significant to the entire ecosystem of all living things. The Earth is sacred and needs to be protected, and we as humans need to take responsibility to live in a sustainable way."

Many tribes have origin stories that define traditional cultural sites or places of reverence, which Native people have depended on for millennia for cultural vitality and spiritual sustenance. Rich oral histories are passed down to younger generations through ceremonial songs and rituals embedded with instructions for how they should live with respect for natural laws and Creation.

Dr. Henrietta Mann, a member of the Cheyenne tribe and endowed chair of Native American studies at Montana State University, explains: "Over the time we have been here, we have built cultural ways on and about this land. We have our own respected versions of how we came to be. These origin stories--that we emerged or fell from the sky or were brought forth--connect us to this land and establish our realities, our belief systems. We have spiritual responsibilities to renew the Earth and we do this through our ceremonies so that our Mother, the Earth, can continue to support us. Mutuality and respect are part of our tradition--give and take. Somewhere along the way I hope people will learn that you can't just take, that you have to give back to the land."

Mann estimates that more than 75 percent of tribal sacred sites are now unavailable to Native peoples, who saw some 90 million acres taken by the U.S. government--without compensation--between 1887 and 1934. "We've lost ninety-eight percent of our land base, so what's wrong with keeping our sacred sites from development?" she asks. "When you are talking about Earth-based spirituality, the whole erosion of our land base threw us into cultural chaos. Without the land there is no sovereignty, without sovereignty there is no relationship, and without relationship there is no responsibility to the Earth."

DURING THE 1990s, NATIVE AMERICANS MADE progress in securing protection for many sacred places. A string of recent decisions by the Bush administration, however, has overturned these gains, as Native Americans' religious liberty is traded for the profits of resource-extraction industries.

In Southern California, for example, the Quechan tribe has fought for years against a proposal by the Canadian mining corporation Glamis Gold to dig a 1,600-acre mine at Indian Pass, where cyanide solutions would be used to extract gold from low-grade ore. This off-reservation site, controlled by the Bureau of Land Management, is covered by Quechan "Dream Trails" where tribal members seek visions. Glamis's vision is for an open pit 88 stories deep, where every 280 tons of rock would yield one ounce of gold.

The Quechan spent years documenting the historic and continuing cultural importance of the area during hearings on the issue throughout the Clinton era. After its own study, the Advisory Council on Historic Preservation, an independent federal agency, concluded that "if implemented,

the project would be so damaging to historic resources that the Quechan tribe's ability to practice their sacred traditions as a living part of their community life and development would be lost." Consequently, Clinton's Interior Department denied the mining proposal.

But as soon as the Bush administration came in, new Interior secretary Gale Norton overturned the decision, claiming that "undue impairment" of cultural resources was not sufficient reason to block the project. Without even speaking with members of the tribe, Norton reopened the mining permit for consideration.

"We thought we won a victory and it was taken away from us before we even had a chance to celebrate," says Quechan president Mike Jackson. He enlisted the help of California senator Barbara Boxer (D), who said that the mine "would rip out the heart of the tribe's religion." Together with Senator Dianne Feinstein (D-Calif.), Boxer wrote a letter blasting Norton's decision: "Regardless of the standard that you chose to apply to the proposed mine," they wrote, "the unmitigable environmental and cultural impacts require denial."

A similar reversal occurred at Medicine Lake, northeast of Mt. Shasta, California. The Pit River tribe and several others believe the lake has healing powers, and they traditionally train medicine men in the area. Because of its continuing religious use, the region was set aside from geothermal exploitation by the Clinton administration. At the request of energy developers, however, Norton reopened the record of decision. "Tribes are now fighting again for what they basically won in the past," says Peters of Seventh Generation.

A third setback occurred in June, when Norton overrode objections by the Zuni and other Southwest tribes and granted federal approval to the proposed Fence Lake coal mine in western New Mexico. The tribes fear the mine will result in the draining of their sacred Zuni Salt Lake (see "The Salt Woman and the Coal Mine," page 44).

Native people feel that their beliefs are being discounted by an administration that has a narrow definition of spirituality. "Indian people still have to define the sacred when we talk about our religious freedom," says Suzan Shown Harjo, president of the Morningstar Institute, a national nonprofit dedicated to Indian rights. "No other religious leaders or practitioners are pressured to define the sacred in their religions or to identify what is central or indispensable to their beliefs and ceremonies. Native American religions were outlawed under the federal Civilization Regulations from the 1880s to the 1930s, and traditional Native peoples were not allowed to go to or pray at their sacred places. All the traditional religions were driven underground, some to the point of extinction."

On a national level, Indian leaders are vowing to take a unified stand against the desecration of the surviving sacred sites. "We're talking about a few places--the last remaining few--that can still preserve an identity and religious understanding of our peoples," says Peters. "Once they are gone, the Native paradigm and worldview are gone."

Preserving these places sometimes requires more than the combined efforts of tribal coalitions. Harjo and Peters have worked for decades to educate the public about the need to protect Native American sacred sites, expanding alliances to include others who share the tribes' profound appreciation and respect for the Earth.

For instance, when an oil billionaire and major funder of the Bush campaign was granted rights to drill in an area sacred to scores of Northern Plains tribes only 12 days after Bush's election, it galvanized opposition from Indians and non-Indians alike. The Valley of the Chiefs in south-central Montana contains one of the largest concentrations of sacred pictographs in America, drawn by ancestors of the Crow, Comanche, Lakota, and Blackfeet, some more than a thousand years ago. The valley--also known as Weatherman Draw--has long been considered a place of sacredness and peace, and is still actively used by Northern Plains tribes for vision quests, prayers, and ceremonies. Its exact location has been kept secret, but oil drilling by the Anschutz Exploration Corporation would have opened the area to traffic and vandalism.

Working with environmental and preservation groups, in particular the Sierra Club and the National Trust for Historic Preservation, the tribes rallied opposition. Philip Anschutz, a well-known collector of art of the American West, found exhibits of his collection leafleted by activists. Their brochures drew attention to the potential destruction of far older western art. Howard Boggess, a Crow tribal historian, says many people who testified against the plan at Bureau of Land Management hearings questioned why the BLM had approved the leases without

conducting a thorough environmental-impact statement.

"We have a president and vice president whose campaigns for office were financed by oil companies.... Now they have to pay off their debt and will push to allow for cultural religious sites and pristine areas to be destroyed for the sake of an energy crisis that was not there until they entered office," Boggess says. "Why are we searching for potholes of oil? Why are we not looking for alternative sources of energy that will not destroy the Earth and environment? Do we have to milk the Earth dry before we look elsewhere for energy?"

The coalition took the fight to Congress, where it won the support of Representative Nick Rahall of West Virginia, the top Democrat on the House Resources Committee, who introduced legislation to protect the Valley of the Chiefs. Drilling there, he proclaimed, was akin to "erecting an oil derrick in the Sistine Chapel."

Then the unexpected happened: In April, Anschutz agreed to donate its oil leases to the National Trust for Historic Preservation. Under public scrutiny, the BLM said it would consider withdrawing some 4,200 acres in the valley from future mineral leasing.

It shouldn't take such an enormous grassroots effort to prevent sacrilegious exploitation of holy places. Over the years, numerous laws have attempted to provide protection: the American Indian Religious Freedom Act, the Native American Graves Protection and Repatriation Act, President Clinton's Executive Order 13007 on Indian Sacred Sites, the Archaeological Resources Protection Act, and the National Historic Preservation Act. But, according to Tex Hall, chair of the National Congress of American Indians, the laws are largely ineffective because they lack meaningful enforcement.

"Our sacred places are not held in high regard by the federal government, an attitude evidenced by the blatant lack of compliance demonstrated by several federal agencies who deal most directly with sacred lands," Hall told the Senate Committee on Indian Affairs this July. He was speaking in favor of a new bill that would give tribes more leverage to protect sacred lands, cosponsored by Representative Dale Kildee (D-Mich.), who chairs the Native American Caucus in the House, and Representative Rahall. Their Native American Sacred Lands Act (H.R. 5155) would turn President Clinton's 1997 executive order mandating consultation with tribes into a federal law, and allow tribes to petition the federal government to prevent damage to sacred lands by federal actions. Tribal oral histories would be admitted as evidence, and public hearings would be required within 90 days of a petition. Finally, if evidence showed that development would cause significant damage to sacred land, it would be ruled out as "unsuitable."

"At a time when the Bush administration is promoting increased energy development, we must enact comprehensive legislation that prohibits the loss of further Native American sacred lands," Rahall says. "We must not stand idly by as these unique places are wiped off the face of the Earth."

#### TSIMONTUKWI, WOODRUFF BUTTE

One of nine traditional pilgrimage sites that ring the Hopi Nation, this cinder-cone peak near Flagstaff, Arizona, is being devoured by a gravel quarry to pave local highways.

#### MATO TIPILA, DEVILS TOWER

This volcanic tower in Wyoming west of the Black Hills, whose Native name means "Bear's Lodge," is the site of an essential Lakota Sioux ritual each June. It is here that the spirits gave humans the sacred pipe and taught them how to worship. The Sioux Nations gather in this place for the Sun Dance, for cleansing and sacrifice, dedication to community spirit, and care of the weak, the old, the sick, and the disabled.

The Sioux must now get permission from the National Park Service to go onto their own sacred land, officially known as Devils Tower National Monument. The site has become popular among rock climbers, but the Lakota believe that climbing and pounding hardware into Mato Tipila is sacrilegious. To respect the Lakota religion, the Park Service banned commercial climbing and requested that private climbers stay off the rock in the month of June. In 1995 a number of climbing guides and a "wise use" group sued the Park Service, claiming that its policy amounted to the endorsement of one particular religion. The courts ruled in the agency's favor: that honoring the Lakota's right to worship is "an accommodation and not an endorsement."-- Susan Zwinger

#### DZIL NCHAA SI AN, MT. GRAHAM

Literally "Big Seated Mountain," central Arizona's Mt. Graham is the dwelling place of the Apache deities, the Mountain Spirits. It is the site of sacred springs and the source of traditional medicines, as well as home to the endangered Mt. Graham red squirrel. Over the strenuous objections of the San Carlos Apache and many tribes throughout the region, the University of Arizona is erecting a seven-telescope observatory on its summit; two telescopes have already been built. Recently, Mt. Graham was deemed eligible for listing on the National Register of Historic Places as a cultural property of the Apache, but that hasn't stopped the development. When the Apache want to pray on their sacred mountain, they are told they need written permission from the university.--V.T.

#### WEATHERMAN DRAW

Known variously to Plains tribes as "Valley of the Chiefs" or "Valley of the Shields," this petroglyph-packed canyon in south-central Montana was ceded by the new Bush administration to billionaire campaign contributor and oil baron Philip Anschutz. A concerted campaign by ten local tribes and Sierra Club activists convinced Anschutz to turn over his drilling lease to the National Trust for Historic Preservation.

#### TS'EQ, ARLECHO CREEK

If the Lummi people had a church, it would be the ancient cedar, hemlock, and Douglas fir forest of Arlecho Creek near Mt. Baker, Washington. Members of seyown, the Lummi Spirit Dancing Society, have worshiped here for millennia, fasting, taking purifying dips in the ice-cold creek, and bringing back special songs to sing for the rest of their lives. Over the years, much of the surrounding forest has been clearcut, leaving 672 acres of unprotected old growth. Should that remainder be cut as well, the Lummi believe that their songs would no longer be valid because they would lose their connection to specific animals of the forest.

After decades of struggle, the destruction of Arlecho Creek ended with the sale of the 2,265-acre basin to the Lummi Nation. In a recent ceremony, tribal member Tommy Edwards returned salmon bones to the creek: "Eat this salmon from Arlecho forest, and it brings nutrition to our bodies spiritually and physically. Bless this salmon! The parts we didn't eat return to the creek. In this way the salmon will know to return."--S.Z.

#### QUSKAS, ELLERSLIE LAKE

Above Bella Bella, British Columbia, this lake drains 250 square miles of coastal mountain glaciers. It is the spiritual center of four First Nations, including the Heiltsuk, who call it Quskas, the Great Lake. Ten-foot-high pictographs and hundreds of ancient burial caves loom on the steep sides of nearby fjords.

Eight years ago, the B.C. Ministry of Forests issued permits allowing most of the fjordland to be clearcut. The Heiltsuk won a reprieve from the logging, and recent court cases have given them greater powers over land use in their territory. For now, their ancestors can rest peacefully.--S.Z.

#### SANDIA MOUNTAIN

Every morning, thousands of Pueblo people in New Mexico offer their prayers to Sandia Mountain, which towers over the Rio Grande valley. "It has been very difficult to get the outside world to understand what Sandia Mountain means to our people," says Sandia Pueblo governor Stewart Paisano. "It is central to our identity, religion, oral history, and songs. It is a source of life and healing to us, and we have a sacred duty to protect and preserve it."

To do so, the Pueblo is working with Senators Jeff Bingaman (D) and Pete Domenici (R) on legislation that would resolve a 144-year-old dispute about 10,000 acres on the mountain's west side. In return for relinquishing its claim to the land, the Sandia Pueblo would be guaranteed that its sacred mountain will be protected from future development.--V.T.

#### FOR FURTHER READING

Sacred Lands of Indian America, edited by Jake Page, photographs by David Muench (Harry N. Abrams, 2001)

"Respect should be given to a religion that does not involve going to church one day a week but whose church is the mountains, rivers, clouds, and sky." So says Peterson Zah, president of the Navajo Nation, in this comprehensive, beautiful, and respectful survey of Native American spiritual sites, including many mentioned in this article. The ultimate impression is of a country parallel to the one we have come to know through travel and photography: the same glorious

landscapes newly imbued with reverence.

#### PETROGLYPH NATIONAL MONUMENT

Nearly 25,000 petroglyphs, the largest concentration in the country, were carved into lava flows west of Albuquerque more than 500 years ago. New Mexico's 19 Pueblo tribes consider them spiritual messages left behind by their ancestors. Albuquerque mayor Martin Chavez considers them an impediment to a planned six-lane highway that would provide easier access to a sprawling new housing development. The highway is being opposed by the Sage Council, a tribal and environmental coalition, and the Rio Grande Chapter of the Sierra Club.--V.T.

VALERIE TALIMAN, a citizen of the Navajo Nation, is Southwest bureau chief for Indian Country Today and president of Three Sisters Media, based in Albuquerque, New Mexico.

SUSAN ZWINGER is author of *The Last Wild Edge: One Woman's Journey From the Arctic Circle to the Olympic Rain Forest* (Johnson Books, 1999).

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## Missouri Headwaters State Park Indian Education For All Lesson

### Title

The Missouri Headwaters: A Confluence of Cultures

### Content Areas

Social Studies; Science; Technology

### Grade Level

4th

### Duration

Four 50-minute class periods

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Social Studies Content Standard 2:** Students analyze how people create and change structures of power, authority, and governance to understand the operation of government and to demonstrate civic responsibility.

**Rationale:** The vitality and continuation of a democratic republic depends upon the education and participation of informed citizens.

**Benchmark 3:** Students will, as a result of this lesson, be able to identify the major responsibilities of local, state, tribal and federal government.

**Social Studies Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interactions, movement, and regions).

**Rationale:** Students gain geographical perspectives on Montana and the world by studying the Earth and how people interact with places. Knowledge of geography helps students address cultural, economic, social, and civic implications of living in various environments.

**Benchmark 4.** Students will, as a result of this lesson, be able to describe how human movement and settlement patterns reflect the wants and needs of diverse cultures.

**Science Content Standard 6:** Students understand historical developments in science and technology.

**Rationale:** Students need to understand that scientific knowledge was influenced greatly by societal influences. They also need to know that scientific advances have influenced society. For instance, the development of the atom bomb and the discovery that microbes cause disease both had a major impact on society. Therefore, the use of history in school science programs is necessary to clarify different aspects of scientific discovery, to understand that scientific knowledge is publicly shared and to understand the role that science has played in the development of various cultures.

**Benchmark:** Students will, as a result of this lesson, be able to give historical examples of scientific technological contributions to scientific knowledge

**Technology Content Standard 6:** Students apply technological abilities and knowledge to construct new personal understanding.

**Rationale:** Technologies develop in response to the changing needs of the individual and society. Technological literacy implies not only understanding current applications of technology to common tasks and problems, it implies that students use technology to build new understandings, formulate novel hypotheses, and generate innovative solutions to challenging problems. Technological tools should be applied in ways that foster exploration and invention appropriate to the age and ability of the student.

**Benchmarks:** At the end of this lesson students will be able to accomplish the following:

1. Apply existing information to develop personal knowledge
2. Apply a variety of technologies to investigate a problem within content areas.
3. Apply personal understanding and technologies to solve a problem.

## Introduction

Julie Kleine [Interpretive Specialist] tells me how the natural resources of this famous crossroads, historically known as the Three Forks, have attracted people for centuries. “Albert Gallatin never came here, never saw this river,” Kleine says with a smile, nodding at the Gallatin, named by Meriwether Lewis and William Clark in 1805 for the treasury secretary. “The Crow referred to it as the Cherry, or Berry River, for all the wild fruit they found along its banks. And the Madison was called the Straight River because, from high ground around the confluence, it appears to flow straight out of the mountains.”

People have been using this site for thousands of years. Kleine gestures toward a prehistoric mine in the low foothills on the west side of the Missouri, a river born where three smaller rivers mix and collide. Ancestors of the Bannock, Salish, Shoshone, Crow, and Blackfeet tribes traveled here to dig chert from the mine and chip the hard stone into tools and weapons. Evidence at the mine dates human use back almost 11,000 years.

Edible berries, abundant fish and game, and the thirst-quenching and navigable rivers were also valuable resources that made the Three Forks, which the Salish Indians called the Place of Many Rivers, a popular gathering spot known to Native Americans as far away as the Hidatsa, who lived near today’s Bismarck, North Dakota. “Indians also came to this area because of the Madison Buffalo Jump,” says Kleine, pointing to the southeast where, 7 miles away, Indians once ran bison off an abrupt bluff to obtain meat, hides, and bones. “The jump was used for

about 4,000 years and was last used about 1700," she says. It was another 100 years before Lewis and Clark passed through the area.

Captain William Clark arrived at the headwaters on July 25, 1805, two days before Captain Meriwether Lewis. A few days earlier, Lewis had written in his journal: "*The Indian woman [Sacagawea] recognizes the country and assures us that this is the river on which her relations live, and that the three forks are at no great distance.*"

"As they traveled through Montana, the Corps of Discovery saw signs of Indians everywhere," Kleine tells me as we hike along Lewis Rock, a high bluff on private property rising above the park's picnic area. Here, Lewis first looked down on the headwaters of the Missouri, the confluence of three rivers he and Clark agreed to name the Gallatin, the Madison (after the Secretary of State) and the Jefferson (after the president, who sponsored the expedition). "In eastern Montana, Lewis and Clark saw a huge Sun Dance lodge with tepee rings. They saw wickiups [domed shelters] all along the riverbanks. They got to the Three Forks and the prairie had been burned, and they saw smoke in the distance. They knew thousands of people were living here and using the Missouri as their main waterway through this country. But they hadn't come in contact with a single person for the whole distance of what is now Montana. So by this time they're getting very anxious. They were saying, 'When are we going to run into somebody? ...'

Curtis, S. (2004).

The territory of the Blackfoot Nation, commencing at the mouth of Muscleshell River; thence up the Missouri River to its source [the headwaters at Three Forks]; thence along the main range of the Rocky Mountains, in a southerly direction, to the head-waters of the northern source of the Yellowstone River; thence down the Yellowstone River to the mouth of Twenty-five Yard Creek; thence across to the head-waters of the Muscleshell River, and thence down the Muscle-shell River to the place of beginning.

Fort Laramie Treaty of 1851(Kappler, Editor, 1904)

The [Lewis and Clark expedition] party observed signs of Assiniboine and Blackfeet encampments, but the people themselves were absent. It may be, however, that Indians did observe the group's passage without making themselves [sic] known.

University of Nebraska Press (No Date)

## Overview

The Missouri Headwaters, near Three Forks, Montana, is an area that was used historically and prehistorically by most of Montana's contemporary Indian tribes, as well as others that no longer reside in Montana, such as the Shoshone, Nez Perce, Arikara, Mandan, and Hidatsa. The land comprising the Missouri Headwaters State Park represents a confluence of many cultures. Indigenous people used the land for more than 10,000 years before Lewis and Clark came there in 1805. In this lesson students will explore Montana's seven Indian Reservations and 12 different tribes. The Little Shell Chippewa Tribe is without a reservation or land base and members live in various parts of Montana. Tribes on reservations are listed as follows:

<b>Reservation</b>	<b>Tribes who live there</b>
Blackfeet	Blackfeet
Crow	Crow
Flathead	Salish, Kootenai, Pend D ' Oreille
Fort Belknap	Gros Ventre, Assiniboine
Fort Peck	Dakota, Assiniboine
Northern Cheyenne	Northern Cheyenne
Rocky Boy's	Chippewa-Cree

## **Materials or Resources Needed**

- 1) Computers
- 2) Internet
- 3) Plants worksheet (Attachment A)
- 4) Highway map of Montana
- 5) Map worksheet (Attachment B)

## **Activities and Procedures**

**These classes are team-taught between the Social Studies/Science classroom teacher and the technology teacher.**

### **Session 1—2 Class Periods, back-to-back**

#### **Class Period 1 (Technology Classroom)**

1. Students: the teachers assist students with finding the following online text:
2. “Corps of Discovery.” To get to this page on the MontanaKIDS website, use the following directions:
  - a) Go to the MontanaKIDS website: <http://montanakids.com/LandCDDiscoveryPoints.asp>
  - b) Click on and read text of the following links on the left side of the page:
    - i) Discovery Points, when the map comes on the screen help the students find “Missouri Headwaters”
    - ii) Lewis
    - iii) Clark
    - iv) Sacagawea
    - v) Plants and Animals—only plants will be discussed in this lesson plan
3. Teacher Wrap up: facilitate a full class discussion: Students identify what they know about each of the topics. (NOTE: All students will probably not be able to access and read the text on all the pages, so, teachers may want to divide up the class and assign topics to different groups. Students will learn from each other’s explorations, through the full class discussion.)

#### **Class Period 2 (Regular Classroom)**

1. Teacher: Break students into seven small groups.

Teacher will provide an overview of the use of plants by Indian people in Montana before the arrival of Lewis and Clark. (NOTE: use the introduction to the lesson plan, or go to the website and read the article:

<http://fwp.mt.gov/mtoutdoors/HTML/Articles/2004/HeadwatersSP.htm>

- a) Provide each group with pictures and texts pertaining to one of the following plant species that are found at Missouri Headwaters State Park and discussed in the online text in 1.a.v., above: Golden Current, Wild Onion, Flax, and Prickly Pear.
- b) In addition, obtain pictures of the following plants that are found at the Headwaters and were used by American Indians for thousands of years before Lewis and Clark came there: Choke Cherry, Tall Tumble-Mustard, Wild Licorice.

- c) Pictures of all seven species and texts describing their food, medicinal, and other uses are found in the English Names Index on the Montana Plant Life website:  
<http://montana.plant-life.org/>
- d) Prepare a worksheet for each of the seven groups. See Attachment A, an example worksheet rubric.

2. Students will turn in their group worksheets, which will be the assessment for this session

## **Session 2—2 Class Periods, back-to-back**

### **Class Period 1 (Technology Classroom)**

- 1. Students: the teachers assist students with finding the following online text: “Montana’s Past.” To get to this page on the MontanaKIDS website, use the following directions:
  - a) Go to: <http://montanakids.com/history.htm>
  - b) Scroll down and click on: Indian tribes
  - c) Scroll down and click on: Montana Indian Reservations and read the text on this page
  - d) Near the end of this text, click on and read the text about each of Montana’s seven Indian Reservations (NOTE: all students may not be able to access and read the text for all reservations, the teachers may want to divide the students into groups and each group explore one or more reservations.)
  - e) Allow the students time to print the text files for use in the Class 2, below

### **Class Period 2 (Regular Classroom)**

- 1. Teacher: Facilitate a full class discussion around the following topic: Students identify what they know about the history and contemporary cultures of American Indians in Montana.  
Subtopics:
  - i) Lifestyle changes brought on by white settlement
  - ii) Identify the 12 tribes and seven reservations, and describe the special situation of the Little Shell Chippewa
- Assessment: Teacher grades students on their participation.
- 2. Teacher: break students into small groups, provide maps of Montana to each group (download or obtain free highway maps are provided by MDOT at:  
<http://mt.gov/discover/statemap.asp>)
  - a) Before making copies of the fill-in map showing Montana’s Indian reservations, Attachment B, white-out the names of the reservations.
  - b) Provide each group with the reservations map. Each group will:
    - i) Using their copy of the Montana highway map, find the names of the reservations and write them on the fill-in map;
    - ii) In addition, write the names on their fill-in map of the Indian tribes living on each reservation. Remember: this information was provided by the MontanaKIDS website.
  - c) Assessment: evaluation of the group work in producing the information needed for the fill-in map

## **Assessment**

See the Activities section above for formative assessment to measure student learning as they proceed through the lesson. Overall assessment: Write a 250-word essay about their perceptions of Montana Indians before and after the lesson.

## **Extensions (Online Materials and Teaching Aids)**

Blackfeet Nation (2005). Downloaded from the Internet February 7, 2006 from  
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Landon, C.R. (1993). *American Indian Contributions To Science and Technology*, Appendix B, American Indian Pharmaceuticals: Some Important American Indian Pharmaceutical Plants. Portland Public Schools Geocultural Baseline Essay Series. [www.pps.k12.or.us/depts-c/mc-me/be-ai-sc.pdf](http://www.pps.k12.or.us/depts-c/mc-me/be-ai-sc.pdf)

Little Shell Tribal Council (No Date). Downloaded from the Internet February 7, 2006 from [www.littleshelltribe.us](http://www.littleshelltribe.us)

Lone Hill, K.D. [Oglala Lakota, Oglala Lakota College, Kyle, South Dakota] (No Date). Sioux, *Encyclopedia of North American Indians*, Houghton Mifflin Company. Downloaded from the Internet February 7, 2006 from [http://college.hmco.com/history/readerscomp/naind/html/na\\_036100\\_sioux.htm](http://college.hmco.com/history/readerscomp/naind/html/na_036100_sioux.htm)

Miller, D.R. [Saskatchewan Indian Federated College, University of Regina] (No Date). Assiniboine. *Encyclopedia of North American Indians*, Houghton Mifflin Company. Downloaded from the Internet February 7, 2006 from [http://college.hmco.com/history/readerscomp/naind/html/na\\_003100\\_assiniboine.htm](http://college.hmco.com/history/readerscomp/naind/html/na_003100_assiniboine.htm)

Montana Department of Transportation (2006). Montana Maps, Interactive Maps American Indian reservations. <http://www.nris.state.mt.us/gis/gisdata/lib/downloads/ab9.gif>  
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University of Nebraska Press (No Date). *Introduction to Volume 4* [Lewis and Clark Journal Entries], "Fort Mandan, North Dakota, to Three Forks of Missouri River, Montana." April 7–July 27, 1805. Downloaded from the Internet February 7, 2006 from  
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## Attachments

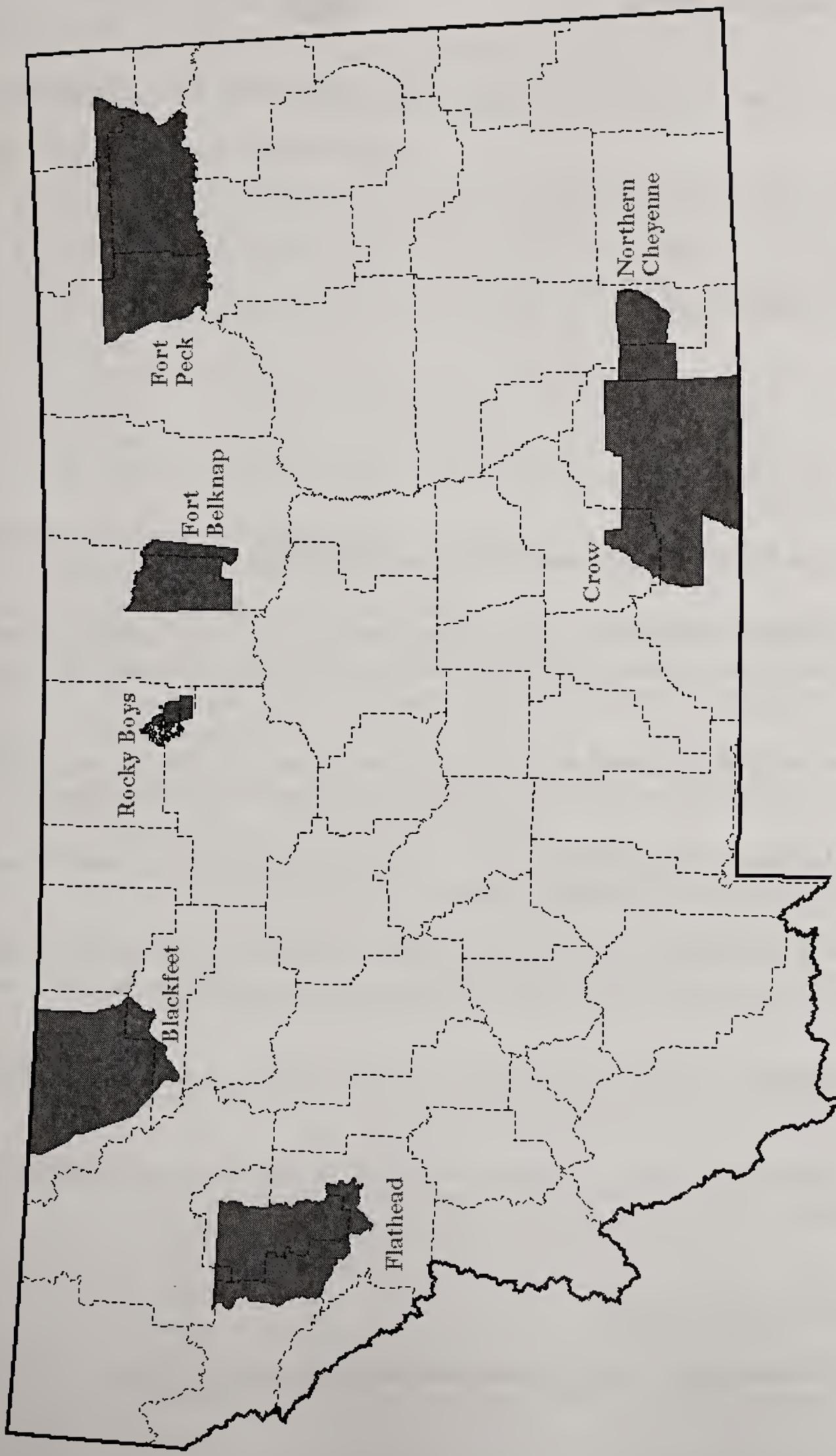
**Attachment A:****Plants Identification Worksheet Plants found at Missouri Headwaters State Park<sup>34</sup>**

Common Name	Use	
	Food	Medicine
Choke Cherry		
Golden Currant		
Plains Prickly-pear Cactus		
Tall Tumble-Mustard		
Western Blue Flax		
Wild Chives (onions)		
Wild Licorice		

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34 Montana Plant Life Website: <http://montana.plant-life.org/>

Montana's American Indian reservations





## Pictograph Cave State Park Indian Education For All Lesson Plan

### Title

Pictograph Cave- The Rocks Tell a Story

### Content Areas

Art, Language Arts, Social Studies

### Grade level

4th Grade

### Duration

Two 50-minute periods

### Goals - Montana Standards/Essential Understandings

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences.

**Art Content Standard 3:** Students develop and refine arts skills and techniques to express ideas, pose and solve problems, and discover meaning.

**Art Content Standard 5:** Students understand the role of the Arts in society, diverse cultures, and historical periods.

### Overview

This lesson plan seeks to help students:

- Gain an understanding of what rock art is and why people made rock art.

- Gain knowledge of where rock art can be found.
- Be able to distinguish between petroglyphs and pictographs.
- Learn about the careless treatment of rock art sites and to preserve the remains of these ancient civilizations.
- Translate their images in a creative writing that will be attached to their artwork and then a class book will be made.

Students will also learn to:

- Appreciate and value the cultures and traditions of various peoples; and
- Appreciate and value Montana's diversity.

### **Suggested Teaching Approaches**

- Involve students in the planning of learning experiences about the Indian tribes of Montana. These planned experiences may include: the gathering of information about the native people of Montana, a visit to Pictograph Cave State Park to view the rock art, a visit to Chief Plenty Coups State Park, simulation activities, and role playing. Compose questions related to these topics. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.

### **Materials or Resources Needed**

- Materials needed:
  - Coffee-stained brown paper bags
  - Sticks
  - Students' own hands
  - Black tempera paint
  - Crushed chalk (white, burnt sienna)
- Computers, Internet, Word Processing program
  - Internet access to the following websites.
    - [www.pictographcave.org](http://www.pictographcave.org) – access images from Pictograph cave
    - [www.findarticles.com/p/articles/mi\\_qa3951/is\\_200504/ai\\_n13602235/print](http://www.findarticles.com/p/articles/mi_qa3951/is_200504/ai_n13602235/print)
    - [www.fs.fed.us/r1/helena/resources/heritage\\_resources/prehistoric\\_rock\\_art.shtml](http://www.fs.fed.us/r1/helena/resources/heritage_resources/prehistoric_rock_art.shtml)
    - [www.sacredland.org/endangered\\_sites\\_pages/weatherman\\_draw.html](http://www.sacredland.org/endangered_sites_pages/weatherman_draw.html)

### **Extensions**

Invite a tribal member from the Crow Tribe to your classroom to learn about tribal history.

### **Suggested reading**

- *From The Heart Of The Crow Country: The Crow Indians' Own Stories* (Library of the American Indian) - Joseph Medicine Crow
- *Pretty-Shield: Medicine Woman of the Crow* -Linderman, Frank Bird; Linderman, F.B.
- *The Crow (Indians of North America)* - Frederick E. Hoxie
- *Plenty Coups, Chief of the Crows*, Linderman, F. (1983). 1962, University of Nebraska Press (available at many school and public libraries)

## Activities and Procedures

### Objective:

Students will create their own rock art pictograph using Native American images to communicate messages.

Read the following text to students and ask them to imagine. . .

You have been walking the backcountry of southern Montana. Along the way, you stop to pick up a rock that has caught your interest. You look at its color, feel its texture, then all of a sudden you drop the rock, because you have just gotten a glimpse of some tiny lavender flowers that have bloomed on top of a low growing cactus; the kind you wouldn't normally notice except for their added springtime color. As you continue on your hike, you decide to move closer to the sheer cut wall of striped colors and the small group of trees growing nearby. Once you reach the wall and push away some of the overgrown branches, you see figures of men behind shields and figures of other animals.

Questions begin to flood your mind:

- Who painted this?
- When was it painted?
- Why was it painted?
- What does it mean?
- What was used to paint it?

Throughout Montana, people have seen similar rock art images, with the most common being pictographs or painted images, and petroglyphs or images that are carved into rock surfaces. Most of the native tribes of Montana created rock art. One such site in southern Montana is Pictograph Cave, located within Pictograph Cave State Park. It is located southeast of Billings, Montana along the continuation of a sandstone cliff line that forms an impressive natural boundary and characterizes the valley. Two of the three caves that define the site complex contain evidence of habitation dating back over 4500 years ago. The pictographs that give the park its name date from over 2200 years ago (Billings Gazette 1995).

There are many reasons for making rock art: to convey important messages, to gain power in hunting, to provide calendars that marked important days, to protect the tribe, to use in religious ceremonies, to record events, and to educate the young. However, no matter the reason, rock art seems to have been used to communicate messages, the most prominent image being the handprint.

Native people would place their hand against the rock wall and blow paint through a hollow reed to make a dark area around the hand. Their handprint may have been used to distinguish who they were--similar to us signing our signature. Besides hollow reeds or bone, Indians painted with brushes made of chewed twigs, bones, or animal hair. For paints, they ground minerals-red ochre for red, manganese for brown, charcoal for black, and clay ochre for yellow-and mixed them with animal fat, honey, blood, or the whites of eggs.

Painted pictographs are always in serious danger of being destroyed due to their delicate nature. Animals, as well as people, have rubbed against the rocks removing part of its surface. Vandalism also plays a large role in the damage of pictographs and petroglyphs. And, while it is important for people to visit rock art, they should follow the rule, "Leave only footprints and take only photographs."

## Method of Creating

### Day 1

- Using the brown paper, crumple, then smooth it out.
- Paint the brown paper with a thick mixture of instant coffee and water, let dry overnight.

### Day 2

- Place hand on brown paper, using crushed charcoal or chalk, sprinkle around hand. Run slightly into paper around the hand. NOTE: To keep from smudging, lightly spray with a fixative in an open outside area and allow to dry thoroughly.
- Using the resource handout, paint your rock art images using black paint and a stick. Remember to cluster your images.
- Now translate your rock art images into a written form.
- Mat the rock art and the creative writing on a piece of 12 X 18 inch white paper. The finished product can now be displayed or bound into book form to create a class book.

Compare the students' work with the images from Pictograph Cave State Park.

- Have the students used simple shapes?
- Does their rock art tell a story?

## EVALUATION

Discussion/observation

Participation

Art exercise



## Rosebud Battlefield State Park Indian Education For All Lesson Plan

**Title**

Conflict on the Plains

**Content Areas**

Language Arts, History/Social Studies

**Grade level**

8th

**Duration**

45 minutes to 1 hour in class and one homework assignment

**Goals (Montana Standards/Essential Understandings)**

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**ESSENTIAL UNDERSTANDING 4:** Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. Some reservations were created through treaties while others were created by statutes or executive orders. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

- I. That both parties to treaties were sovereign powers.
- II. That Indian tribes had some form of transferable title to the land.
- III. That acquisition of Indian lands was solely a government matter not to be left to individual colonists.

**ESSENTIAL UNDERSTANDING 5:** There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods.

Examples:

*Colonization Period  
Treaty Period  
Allotment Period  
Boarding School Period  
Tribal Reorganization  
Termination  
Self-determination*

**ESSENTIAL UNDERSTANDING 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audience.

## Overview

On the morning of June 17, 1876, Brig. Gen. George Crook, his 1,050 soldiers and 260 Crow and Shoshone scouts were attacked by a nearly equal combined Lakota Sioux and Cheyenne force along Rosebud Creek, Montana Territory. Crook's column represented one of three military prongs placed in the field in the summer to seek out and force the Lakota Sioux to accept reservation confinement. Under the leadership of Crazy Horse, the warriors fought Crook's men to a standstill. Crook suffered 10 killed and 21 wounded in the six-hour fight. The warriors suffered similar casualties.

In most previous encounters, the Lakota Sioux fought like guerrilla commandos, harassing small parties of whites, stealing horses, and retreating into the hills. But at Rosebud, the tactics were different. They fought like a well-organized army and fought with great intensity. They were fighting to preserve their lands from white encroachment. *The Fort Laramie Treaty of 1868 had deeded eastern Montana, Wyoming and western South Dakota to the Indians. But that was before the discovery of gold in the Black Hills of South Dakota.* The Lakota Sioux and their allies rallied together to defend their traditional land.

Crook returned to his supply base near present-day Sheridan, Wyoming. Eight days later, these same warriors defeated Lt. Col. George A. Custer's column at the Battle of the Little Bighorn. The Rosebud Battlefield site is operated by Montana State Parks.

## Suggested Teaching Approaches

- Involve students in the planning of learning experiences about the Lakota Sioux and the Northern Cheyenne tribes. These planned experiences may include: the gathering of information about the native people of Montana, a visit to Rosebud Battlefield State Park, museum visits, simulation activities, and role playing. Compose questions related to these topics. Make plans for accessing, organizing, and presenting information.
- Use of literature material, biographies of the local people, and oral histories is encouraged.
- Information may be organized and shared in a variety of ways, including: maps, graphs, charts, posters, pictures, dioramas, models, displays, interviews, and stories.
- Develop, with the students, a timeline while discussing briefly what was happening in Europe and the rest of North America at the time of the Rosebud Battle in 1876.

## Objectives

Students will:

- Discuss the issues and sides to the land conflicts between the whites and Native Americans;
- Understand how individuals changed or significantly influenced the history of the west; and
- Research this event and suggest possible causes and results.

### **Materials/Resources Needed:** (included in lesson plan)

- Transcript of the Fort Laramie Treaty of 1868
  - “Black Hills Treaty” (Attachment A)
  - Teaching With Documents: -Lakota Sioux Treaty of 1868 – from the National Archives ([http://www.archives.gov/education/lessons/Lakota\\_Sioux-treaty/](http://www.archives.gov/education/lessons/Lakota_Sioux-treaty/)) (Attachment B)

### **Activities and Procedures**

Engage students in discussion about treaties. Ask them if anyone has ever broken a promise made to them. How did they feel? What was the result?

### **Lesson Description:** (*adapted from Teaching With Documents: Lesson Plans of the National Archives*)

- Discuss the nature of the relationships between the United States government and the native tribes.
- Provide students with background information about the Lakota Sioux and their lives in the Black Hills before 1868; or, as a homework assignment prior to this lesson, ask students to research the life and history of the Lakota Sioux and report their findings to the class.
- Introduce and discuss the 1868 Fort Laramie Treaty. Read Teaching With Documents: -Lakota Sioux Treaty of 1868 – from the National Archives (provided in lesson plan). Divide students into small groups. Give each group a copy of the 1868 Fort Laramie Treaty.
- Ask the students:
  - To list three things in the treaty said that you think are important.
  - Why do you think this document was written?
  - What evidence in the document helps you know why it was written? Quote from the document.
  - List two things the document tells you about life in the United States at the time it was written:
  - Write a question to the author that is left unanswered by the document:
- Ask students to read through the treaty again and then to identify the terms agreed to by the chiefs and headmen and the terms agreed to by the agents of the United States. Lead a class discussion using the following questions:
  - What does each side gain or lose in this treaty?
  - Finally, ask students to speculate on what each party hoped to accomplish through this treaty.

## **The Battle of the Rosebud (from <http://www.u-s-history.com/pages/h1382.html>)**

Given the number of combatants, the Battle of the Rosebud was one of the largest confrontations waged in the Indian Wars.



**Battle of the Rosebud Site in Big Horn County, Montana.**

moved 1,050 soldiers and 260 Crow and Shoshone scouts north into the Rosebud Valley, Montana Territory, after his scouts reported a significant concentration of Lakota and Cheyenne there. Crook's column represented one of three tactical columns placed in the field in the summer to ferret out the natives.

On June 17, a roughly equal number of warriors led by Crazy Horse assaulted Crook's force along Rosebud Creek. The confused battle over uneven ground separated into three pitched skirmishes. There were numerous brave acts on both sides, including a Cheyenne girl who rescued her brother after his horse had been shot out from under him.\*

After six hours and much lead shot, the Lakotas and Cheyennes called off the fight; the braves had fought Crook's men to a standstill. Crook's force suffered 10 killed and 21 wounded and the warriors sustained similar casualties. Crook claimed the day because he believed he had driven the Indians from the field, but his claim was empty. The fight was at most a stalemate, and Crook's badly hit column withdrew to its base camp on Goose Creek near present-day Sheridan, Wyoming. As a result of the battle, one of the three Army columns converging on the Indians was effectively incapacitated and taken out of the campaign for two months.

\* Thereafter, the Cheyenne referred to the battle as "Where the Girl Saved Her Brother."

### **Points to Ponder**

- The Battle of the Little Big Horn was fought just thirty miles away from the Rosebud Battlefield eight days later by some of the same Indians combatants. Ask the students to speculate how Crook's actions affected the outcome at Little Big Horn.
- To extend the lesson, students could research the history of the Lakota Sioux and Northern Cheyenne after 1876. How did the conflict affect the native people involved? What are the implications for these tribes today?

- Ask the students to research the name “Sioux”. Where did it come from? What does it mean?
- What is the name the Sioux people have for themselves?

## EVALUATION

Discussion/observation

Participation

Classroom presentation

## Extensions

- Mangum, Neil C., **Battle of the Rosebud: Prelude to the Little Bighorn** (El Segundo, CA: Upton & Sons, 1996).
- Vaughn, J.W., **With Crook at the Rosebud** (Harrisburg, PA: The Stackpole Company, 1956).
- Werner, Fred H., **Before the Little Big Horn** (Greeley, CO: Werner Publications, 1983)
- Sarf, Wayne Michael, **The Little Bighorn Campaign: March – September 1876** (Conshohocken, PA: Combined Books, Inc., 1993).

## Attachments

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## Attachment A

### Transcript of Treaty of Fort Laramie (1868)

#### ARTICLES OF A TREATY MADE AND CONCLUDED BY AND BETWEEN

Lieutenant General William T. Sherman, General William S. Harney, General Alfred H. Terry, General O. O. Augur, J. B. Henderson, Nathaniel G. Taylor, John G. Sanborn, and Samuel F. Tappan, duly appointed commissioners on the part of the United States, and the different bands of the Lakota Sioux Nation of Indians, by their chiefs and headmen, whose names are hereto subscribed, they being duly authorized to act in the premises.

#### ARTICLE I.

From this day forward all war between the parties to this agreement shall forever cease. The government of the United States desires peace, and its honor is hereby pledged to keep it. The Indians desire peace, and they now pledge their honor to maintain it.

If bad men among the whites, or among other people subject to the authority of the United States, shall commit any wrong upon the person or property of the Indians, the United States will, upon proof made to the agent, and forwarded to the Commissioner of Indian Affairs at Washington city, proceed at once to cause the offender to be arrested and punished according to the laws of the United States, and also reimburse the injured person for the loss sustained.

If bad men among the Indians shall commit a wrong or depredation upon the person or property of nay one, white, black, or Indian, subject to the authority of the United States, and at peace therewith, the Indians herein named solemnly agree that they will, upon proof made to their agent, and notice by him, deliver up the wrongdoer to the United States, to be tried and punished according to its laws, and, in case they willfully refuse so to do, the person injured shall be reimbursed for his loss from the annuities, or other moneys due or to become due to them under this or other treaties made with the United States; and the President, on advising with the Commissioner of Indian Affairs, shall prescribe such rules and regulations for ascertaining damages under the provisions of this article as in his judgment may be proper, but no one sustaining loss while violating the provisions of this treaty, or the laws of the United States, shall be reimbursed therefore.

#### ARTICLE II.

The United States agrees that the following district of country, to wit, viz: commencing on the east bank of the Missouri river where the 46th parallel of north latitude crosses the same, thence along low-water mark down said east bank to a point opposite where the northern line of the State of Nebraska strikes the river, thence west across said river, and along the northern line of Nebraska to the 104th degree of longitude west from Greenwich, thence north on said meridian to a point where the 46th parallel of north latitude intercepts the same, thence due east along said parallel to the place of beginning; and in addition thereto, all existing reservations of the east back of said river, shall be and the same is, set apart for the absolute and undisturbed use and occupation of the Indians herein named, and for such other friendly tribes or individual Indians as from time to time they may be willing, with the consent of the United States, to admit amongst them; and the United States now solemnly agrees that no persons, except those herein designated and authorized so to do, and except such officers, agents, and employees of the government as may be authorized to enter upon Indian reservations in discharge of duties enjoined by law, shall

ever be permitted to pass over, settle upon, or reside in the territory described in this article, or in such territory as may be added to this reservation for the use of said Indians, and henceforth they will and do hereby relinquish all claims or right in and to any portion of the United States or Territories, except such as is embraced within the limits aforesaid, and except as hereinafter provided.

#### ARTICLE III.

If it should appear from actual survey or other satisfactory examination of said tract of land that it contains less than 160 acres of tillable land for each person who, at the time, may be authorized to reside on it under the provisions of this treaty, and a very considerable number of such persons shall be disposed to commence cultivating the soil as farmers, the United States agrees to set apart, for the use of said Indians, as herein provided, such additional quantity of arable land, adjoining to said reservation, or as near to the same as it can be obtained, as may be required to provide the necessary amount.

#### ARTICLE IV.

The United States agrees, at its own proper expense, to construct, at some place on the Missouri river, near the centre of said reservation where timber and water may be convenient, the following buildings, to wit, a warehouse, a store-room for the use of the agent in storing goods belonging to the Indians, to cost not less than \$2,500; an agency building, for the residence of the agent, to cost not exceeding \$3,000; a residence for the physician, to cost not more than \$3,000; and five other buildings, for a carpenter, farmer, blacksmith, miller, and engineer-each to cost not exceeding \$2,000; also, a school-house, or mission building, so soon as a sufficient number of children can be induced by the agent to attend school, which shall not cost exceeding \$5,000.

The United States agrees further to cause to be erected on said reservation, near the other buildings herein authorized, a good steam circular saw-mill, with a grist-mill and shingle machine attached to the same, to cost not exceeding \$8,000.

#### ARTICLE V.

The United States agrees that the agent for said Indians shall in the future make his home at the agency building; that he shall reside among them, and keep an office open at all times for the purpose of prompt and diligent inquiry into such matters of complaint by and against the Indians as may be presented for investigation under the provisions of their treaty stipulations, as also for the faithful discharge of other duties enjoined on him by law. In all cases of depredation on person or property he shall cause the evidence to be taken in writing and forwarded, together with his findings, to the Commissioner of Indian Affairs, whose decision, subject to the revision of the Secretary of the Interior, shall be binding on the parties to this treaty.

#### ARTICLE VI.

If any individual belonging to said tribes of Indians, or legally incorporated with them, being the head of a family, shall desire to commence farming, he shall have the privilege to select, in the presence and with the assistance of the agent then in charge, a tract of land within said reservation, not exceeding three hundred and twenty acres in extent, which tract, when so selected, certified, and recorded in the "Land Book" as herein directed, shall cease to be held in common, but the same may be occupied and held in the exclusive possession of the person selecting it, and of his family, so long as he or they may continue to cultivate it.

Any person over eighteen years of age, not being the head of a family, may in like manner select and cause to be certified to him or her, for purposes of cultivation, a quantity of land, not exceeding eighty acres in extent, and thereupon be entitled to the exclusive possession of the same as above directed.

For each tract of land so selected a certificate, containing a description thereof and the name of the person selecting it, with a certificate endorsed thereon that the same has been recorded, shall be delivered to the party entitled to it, by the agent, after the same shall have been recorded by him in a book to be kept in his office, subject to inspection, which said book shall be known as the "Lakota Sioux Land Book."

The President may, at any time, order a survey of the reservation, and, when so surveyed, Congress shall provide for protecting the rights of said settlers in their improvements, and may fix the character of the title held by each. The United States may pass such laws on the subject of alienation and descent of property between the Indians and their descendants as may be thought proper. And it is further stipulated that any male Indians over eighteen years of age, of any band or tribe that is or shall hereafter become a party to this treaty, who now is or who shall hereafter become a resident or occupant of any reservation or territory not included in the tract of country designated and described in this treaty for the permanent home of the Indians, which is not mineral land, nor reserved by the United States for special purposes other than Indian occupation, and who shall have made improvements thereon of the value of two hundred dollars or more, and continuously occupied the same as a homestead for the term of three years, shall be entitled to receive from the United States a patent for one hundred and sixty acres of land including his said improvements, the same to be in the form of the legal subdivisions of the surveys of the public lands. Upon application in writing, sustained by the proof of two disinterested witnesses, made to the register of the local land office when the land sought to be entered is within a land district, and when the tract sought to be entered is not in any land district, then upon said application and proof being made to the Commissioner of the General Land Office, and the right of such Indian or Indians to enter such tract or tracts of land shall accrue and be perfect from the date of his first improvements thereon, and shall continue as long as he continues his residence and improvements and no longer. And any Indian or Indians receiving a patent for land under the foregoing provisions shall thereby and from thenceforth become and be a citizen of the United States and be entitled to all the privileges and immunities of such citizens, and shall, at the same time, retain all his rights to benefits accruing to Indians under this treaty.

#### ARTICLE VII.

In order to insure the civilization of the Indians entering into this treaty, the necessity of education is admitted, especially of such of them as are or may be settled on said agricultural reservations, and they, therefore, pledge themselves to compel their children, male and female, between the ages of six and sixteen years, to attend school, and it is hereby made the duty of the agent for said Indians to see that this stipulation is strictly complied with; and the United States agrees that for every thirty children between said ages, who can be induced or compelled to attend school, a house shall be provided, and a teacher competent to teach the elementary branches of an English education shall be furnished, who will reside among said Indians and faithfully discharge his or her duties as a teacher. The provisions of this article are to continue for not less than twenty years.

#### ARTICLE VIII.

When the head of a family or lodge shall have selected lands and received his certificate as

above directed, and the agent shall be satisfied that he intends in good faith to commence cultivating the soil for a living, he shall be entitled to receive seeds and agricultural implements for the first year, not exceeding in value one hundred dollars, and for each succeeding year he shall continue to farm, for a period of three years more, he shall be entitled to receive seeds and implements as aforesaid, not exceeding in value twenty-five dollars. And it is further stipulated that such persons as commence farming shall receive instruction from the farmer herein provided for, and whenever more than one hundred persons shall enter upon the cultivation of the soil, a second blacksmith shall be provided, with such iron, steel, and other material as may be needed.

#### ARTICLE IX.

At any time after ten years from the making of this treaty, the United States shall have the privilege of withdrawing the physician, farmer, blacksmith, carpenter, engineer, and miller herein provided for, but in case of such withdrawal, an additional sum thereafter of ten thousand dollars per annum shall be devoted to the education of said Indians, and the Commissioner of Indian Affairs shall, upon careful inquiry into their condition, make such rules and regulations for the expenditure of said sums as will best promote the education and moral improvement of said tribes.

#### ARTICLE X.

In lieu of all sums of money or other annuities provided to be paid to the Indians herein named under any treaty or treaties heretofore made, the United States agrees to deliver at the agency house on the reservation herein named, on or before the first day of August of each year, for thirty years, the following articles, to wit:

For each male person over 14 years of age, a suit of good substantial woolen clothing, consisting of coat, pantaloons, flannel shirt, hat, and a pair of home-made socks.

For each female over 12 years of age, a flannel shirt, or the goods necessary to make it, a pair of woolen hose, 12 yards of calico, and 12 yards of cotton domestics.

For the boys and girls under the ages named, such flannel and cotton goods as may be needed to make each a suit as aforesaid, together with a pair of woolen hose for each.

And in order that the Commissioner of Indian Affairs may be able to estimate properly for the articles herein named, it shall be the duty of the agent each year to forward to him a full and exact census of the Indians, on which the estimate from year to year can be based.

And in addition to the clothing herein named, the sum of \$10 for each person entitled to the beneficial effects of this treaty shall be annually appropriated for a period of 30 years, while such persons roam and hunt, and \$20 for each person who engages in farming, to be used by the Secretary of the Interior in the purchase of such articles as from time to time the condition and necessities of the Indians may indicate to be proper. And if within the 30 years, at any time, it shall appear that the amount of money needed for clothing, under this article, can be appropriated to better uses for the Indians named herein, Congress may, by law, change the appropriation to other purposes, but in no event shall the amount of the appropriation be withdrawn or discontinued for the period named. And the President shall annually detail an officer of the army to be present and attest the delivery of all the goods herein named, to the Indians, and he shall inspect and report on the quantity and quality of the goods and the manner of their delivery. And it is hereby expressly stipulated that each Indian over the age of four years, who shall have removed to and settled permanently upon

said reservation, one pound of meat and one pound of flour per day, provided the Indians cannot furnish their own subsistence at an earlier date. And it is further stipulated that the United States will furnish and deliver to each lodge of Indians or family of persons legally incorporated with the, who shall remove to the reservation herein described and commence farming, one good American cow, and one good well-broken pair of American oxen within 60 days after such lodge or family shall have so settled upon said reservation.

#### ARTICLE XI.

In consideration of the advantages and benefits conferred by this treaty and the many pledges of friendship by the United States, the tribes who are parties to this agreement hereby stipulate that they will relinquish all right to occupy permanently the territory outside

their reservations as herein defined, but yet reserve the right to hunt on any lands north of North Platte, and on the Republican Fork of the Smoky Hill river, so long as the buffalo may range thereon in such numbers as to justify the chase. And they, the said Indians, further expressly agree:

1st. That they will withdraw all opposition to the construction of the railroads now being built on the plains.

2d. That they will permit the peaceful construction of any railroad not passing over their reservation as herein defined.

3d. That they will not attack any persons at home, or traveling, nor molest or disturb any wagon trains, coaches, mules, or cattle belonging to the people of the United States, or to persons friendly therewith.

4th. They will never capture, or carry off from the settlements, white women or children.

5th. They will never kill or scalp white men, nor attempt to do them harm.

6th. They withdraw all pretence of opposition to the construction of the railroad now being built along the Platte river and westward to the Pacific ocean, and they will not in future object to the construction of railroads, wagon roads, mail stations, or other works of utility or necessity, which may be ordered or permitted by the laws of the United States. But should such roads or other works be constructed on the lands of their reservation, the government will pay the tribe whatever amount of damage may be assessed by three disinterested commissioners to be appointed by the President for that purpose, one of the said commissioners to be a chief or headman of the tribe.

7th. They agree to withdraw all opposition to the military posts or roads now established south of the North Platte river, or that may be established, not in violation of treaties heretofore made or hereafter to be made with any of the Indian tribes.

#### ARTICLE XII.

No treaty for the cession of any portion or part of the reservation herein described which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying or interested in the same, and no cession by the tribe shall be understood or construed in such

manner as to deprive, without his consent, any individual member of the tribe of his rights to any tract of land selected by him as provided in Article VI of this treaty.

#### ARTICLE XIII.

The United States hereby agrees to furnish annually to the Indians the physician, teachers, carpenter, miller, engineer, farmer, and blacksmiths, as herein contemplated, and that such appropriations shall be made from time to time, on the estimate of the Secretary of the Interior, as will be sufficient to employ such persons.

#### ARTICLE XIV.

It is agreed that the sum of five hundred dollars annually for three years from date shall be expended in presents to the ten persons of said tribe who in the judgment of the agent may grow the most valuable crops for the respective year.

#### ARTICLE XV.

The Indians herein named agree that when the agency house and other buildings shall be constructed on the reservation named, they will regard said reservation their permanent home, and they will make no permanent settlement elsewhere; but they shall have the right, subject to the conditions and modifications of this treaty, to hunt, as stipulated in Article XI hereof.

#### ARTICLE XVI.

The United States hereby agrees and stipulates that the country north of the North Platte river and east of the summits of the Big Horn mountains shall be held and considered to be unceded Indian territory, and also stipulates and agrees that no white person or persons shall be permitted to settle upon or occupy any portion of the same; or without the consent of the Indians, first had and obtained, to pass through the same; and it is further agreed by the United States, that within ninety days after the conclusion of peace with all the bands of the Lakota Sioux nation, the military posts now established in the territory in this article named shall be abandoned, and that the road leading to them and by them to the settlements in the Territory of Montana shall be closed.

#### ARTICLE XVII.

It is hereby expressly understood and agreed by and between the respective parties to this treaty that the execution of this treaty and its ratification by the United States Senate shall have the effect, and shall be construed as abrogating and annulling all treaties and agreements heretofore entered into between the respective parties hereto, so far as such treaties and agreements obligate the United States to furnish and provide money, clothing, or other articles of property to such Indians and bands of Indians as become parties to this treaty, but no further.

In testimony of all which, we, the said commissioners, and we, the chiefs and headmen of the Brule band of the Lakota Sioux nation, have hereunto set our hands and seals at Fort Laramie, Dakota Territory, this twenty-ninth day of April, in the year one thousand eight hundred and sixty-eight.

N. G. TAYLOR,  
W. T. SHERMAN,  
Lieutenant General  
WM. S. HARNEY,  
Brevet Major General U.S.A.

JOHN B. SANBORN,  
S. F. TAPPAN,  
C. C. AUGUR,  
Brevet Major General  
ALFRED H. TERRY,  
Brevet Major General U.S.A.  
Attest:  
A. S. H. WHITE, Secretary.

Executed on the part of the Brule band of Lakota Sioux by the chiefs and headmen whose names are hereto annexed, they being thereunto duly authorized, at Fort Laramie, D. T., the twenty-ninth day of April, in the year A. D. 1868.

MA-ZA-PON-KASKA, his X mark, Iron Shell.  
WAH-PAT-SHAH, his X mark, Red Leaf.  
HAH-SAH-PAH, his X mark, Black Horn.  
ZIN-TAH-GAH-LAT-WAH, his X mark, Spotted Tail.  
ZIN-TAH-GKAH, his X mark, White Tail.  
ME-WAH-TAH-NE-HO-SKAH, his X mark, Tall Man.  
SHE-CHA-CHAT-KAH, his X mark, Bad Left Hand.  
NO-MAH-NO-PAH, his X mark, Two and Two.  
TAH-TONKA-SKAH, his X mark, White Bull.  
CON-RA-WASHTA, his X mark, Pretty Coon.  
HA-CAH-CAH-SHE-CHAH, his X mark, Bad Elk.  
WA-HA-KA-ZAH-ISH-TAH, his X mark, Eye Lance.  
MA-TO-HA-KE-TAH, his X mark, Bear that looks behind.  
BELLA-TONKA-TONKA, his X mark, Big Partisan.  
MAH-TO-HO-HONKA, his X mark, Swift Bear.  
TO-WIS-NE, his X mark, Cold Place.  
ISH-TAH-SKAH, his X mark, White Eye.  
MA-TA-LOO-ZAH, his X mark, Fast Bear.  
AS-HAH-HAH-NAH-SHE, his X mark, Standing Elk.  
CAN-TE-TE-KI-YA, his X mark, The Brave Heart.  
SHUNKA-SHATON, his X mark, Day Hawk.  
TATANKA-WAKON, his X mark, Sacred Bull.  
MAPIA SHATON, his X mark, Hawk Cloud.  
MA-SHA-A-OW, his X mark, Stands and Comes.  
SHON-KA-TON-KA, his X mark, Big Dog.

Attest:  
ASHTON S. H. WHITE, Secretary of Commission.  
GEORGE B. WITHS, Phonographer to Commission.  
GEO. H. HOLTZMAN.  
JOHN D. HOWLAND.  
JAMES C. O'CONNOR.  
CHAR. E. GUERN, Interpreter.  
LEON T. PALLARDY, Interpreter.  
NICHOLAS JANIS, Interpreter.

Executed on the part of the Ogallalla band of Lakota Sioux by the chiefs and headmen whose names are hereto subscribed, they being thereunto duly authorized, at Fort Laramie, the 25th day of May, in the year A. D. 1868.

TAH-SHUN-KA-CO-QUI-PAH, his mark, Man-afraid-of-his-horses.  
SHA-TON-SKAH, his X mark, White Hawk.  
SHA-TON-SAPAH, his X mark, Black Hawk.  
EGA-MON-TON-KA-SAPAH, his X mark, Black Tiger  
OH-WAH-SHE-CHA, his X mark, Bad Wound.  
PAH-GEE, his X mark, Grass.  
WAH-NON SAH-CHE-GEH, his X mark, Ghost Heart.  
COMECH, his X mark, Crow.  
OH-HE-TE-KAH, his X mark, The Brave.  
TAH-TON-KAH-HE-YO-TA-KAH, his X mark, Sitting Bull.  
SHON-KA-OH-WAH-MEN-YE, his X mark, Whirlwind Dog.  
HA-KAH-KAH-TAH-MIECH, his X mark, Poor Elk.  
WAM-BU-LEE-WAH-KON, his X mark, Medicine Eagle.  
CHON-GAH-MA-HE-TO-HANS-KA, his X mark, High Wolf.  
WAH-SECHUN-TA-SHUN-KAH, his X mark, American Horse.  
MAH-KAH-MAH-HA-MAK-NEAR, his X mark, Man that walks under the ground.  
MAH-TO-TOW-PAH, his X mark, Four Bears.  
MA-TO-WEE-SHA-KTA, his X mark, One that kills the bear.  
OH-TAH-KEE-TOKA-WEE-CHAKTA, his X mark, One that kills in a hard place.  
TAH-TON-KAH-TA-MIECH, his X mark, The Poor Bull.  
OH-HUNS-EE-GA-NON-SKEN, his X mark, Mad Shade.  
SHAH-TON-OH-NAH-OM-MINNE-NE-OH-MINNE, his X mark, Whirling hawk.  
MAH-TO-CHUN-KA-OH, his X mark, Bear's Back.  
CHE-TON-WEE-KOH, his X mark, Fool Hawk.  
WAH-HOH-KE-ZA-AH-HAH, his X mark,  
EH-TON-KAH, his X mark, Big Mouth.  
MA-PAH-CHE-TAH, his X mark, Bad Hand.  
WAH-KE-YUN-SHAH, his X mark, Red Thunder.  
WAK-SAH, his X mark, One that Cuts Off.  
CHAH-NOM-QUI-YAH, his X mark, One that Presents the Pipe.  
WAH-KE-KE-YAN-PUH-TAH, his X mark, Fire Thunder.  
MAH-TO-NONK-PAH-ZE, his X mark, Bear with Yellow Ears.  
CON-REE-TEH-KA, his X mark, The Little Crow.  
HE-HUP-PAH-TOH, his X mark, The Blue War Club.  
SHON-KEE-TOH, his X mark, The Blue Horse.  
WAM-BALLA-OH-CONQUO, his X mark, Quick Eagle.  
TA-TONKA-SUPPA, his X mark, Black Bull.  
MOH-TOH-HA-SHE-NA, his X mark, The Bear Hide.  
Attest:  
S. E. WARD.  
JAS. C. O'CONNOR.  
J. M. SHERWOOD.  
W. C. SLICER.  
SAM DEON.  
H. M. MATHEWS.  
JOSEPH BISS  
NICHOLAS JANIS, Interpreter.  
LEFROY JOTT, Interpreter.  
ANTOINE JANIS, Interpreter.

Executed on the part of the Minneconjou band of Lakota Sioux by the chiefs and headmen whose names are hereunto subscribed, they being thereunto duly authorized.

HEH-WON-GE-CHAT, his X mark, One Horn.

OH-PON-AH-TAH-E-MANNE, his X mark, The Elk that Bellows Walking.

HEH-HO-LAH-ZEH-CHA-SKAH, his X mark, Young White Bull.

WAH-CHAH-CHUM-KAH-COH-KEEPAH, his X mark, One that is Afraid of Shield.

HE-HON-NE-SHAKTA, his X mark, The Old Owl.

MOC-PE-A-TOH, his X mark, Blue Cloud.

OH-PONG-GE-LE-SKAH, his X mark, Spotted Elk.

TAH-TONK-KA-HON-KE-SCHUE, his X mark, Slow bull.

SHONK-A-NEE-SHAH-SHAH-ATAH-PE, his X mark, The Dog Chief.

MA-TO-TAH-TA-TONK-KA, his X mark, Bull Bear.

WOM-BEH-LE-TON-KAH, his X mark, The Big Eagle.

MATOH, EH-SCHNE-LAH, his X mark, The Lone Bear.

MA-TOH-OH-HE-TO-KEH, his X mark, The Brave Bear.

EH-CHE-MA-KEH, his X mark, The Runner.

TI-KI-YA, his X mark, The Hard.

HE-MA-ZA, his X mark, Iron Horn.

Attest:

JAS. C O'CONNOR,

WM. D. BROWN,

NICHOLAS JANIS,

ANTOINE JANIS,

Interpreters.

Executed on the part of the Yanctona band of Lakota Sioux by the chiefs and headmen whose names are hereto subscribed, they being thereunto duly authorized:

MAH-TO-NON-PAH, his X mark, Two Bears.

MA-TO-HNA-SKIN-YA, his X mark, Mad Bear.

HE-O-PU-ZA, his X mark, Louzy.

AH-KE-CHE-TAH-CHE-KA-DAN, his X mark, Little Soldier.

MAH-TO-E-TAN-CHAN, his X mark, Chief Bear.

CU-WI-TO-WIA, his X mark, Rotten Stomach.

SKUN-KA-WE-TKO, his X mark, Fool Dog.

ISH-TA-SAP-PAH, his X mark, Black Eye.

IH-TAN-CHAN, his X mark, The Chief.

I-A-WI-CA-KA, his X mark, The One who Tells the Truth.

AH-KE-CHE-TAH, his X mark, The Soldier.

TA-SHI-NA-GI, his X mark, Yellow Robe.

NAH-PE-TON-KA, his X mark, Big Hand.

CHAN-TEE-WE-KTO, his X mark, Fool Heart.

HOH-GAN-SAH-PA, his X mark, Black Catfish.

MAH-TO-WAH-KAN, his X mark, Medicine Bear.

SHUN-KA-KAN-SHA, his X mark, Red Horse.

WAN-RODE, his X mark, The Eagle.

CAN-HPI-SA-PA, his X mark, Black Tomahawk.

WAR-HE-LE-RE, his X mark, Yellow Eagle.

CHA-TON-CHE-CA, his X mark, Small Hawk, or Long Fare.

SHU-GER-MON-E-TOO-HA-SKA, his X mark, Fall Wolf.

MA-TO-U-TAH-KAH, his X mark, Sitting Bear.  
HI-HA-CAH-GE-NA-SKENE, his X mark, Mad Elk.  
Arapahoes.  
LITTLE CHIEF, his X mark.  
TALL BEAR, his X mark.  
TOP MAN, his X mark.  
NEVA, his X mark.  
THE WOUNDED BEAR, his X mark.  
WHIRLWIND, his X mark.  
THE FOX, his X mark.  
THE DOG BIG MOUTH, his X mark.  
SPOTTED WOLF, his X mark.  
SORREL HORSE, his X mark.  
BLACK COAL, his X mark.  
BIG WOLF, his X mark.  
KNOCK-KNEE, his X mark.  
BLACK CROW, his X mark.  
THE LONE OLD MAN, his X mark.  
PAUL, his X mark.  
BLACK BULL, his X mark.  
BIG TRACK, his X mark.  
THE FOOT, his X mark.  
BLACK WHITE, his X mark.  
YELLOW HAIR, his X mark.  
LITTLE SHIELD, his X mark.  
BLACK BEAR, his X mark.  
WOLF MOCASSIN, his X mark.  
BIG ROBE, his X mark.  
WOLF CHIEF, his X mark.

Witnesses:

ROBERT P. MCKIBBIN,  
Captain 4th Infantry, and Bvt. Lieut. Col. U. S. A.,  
Commanding Fort Laramie.  
WM. H. POWELL,  
Brevet Major, Captain 4th Infantry.  
HENRY W. PATTERSON,  
Captain 4th Infantry.  
THEO E. TRUE,  
Second Lieutenant 4th Infantry.  
W. G. BULLOCK.

FORT LARAMIE, WYOMING TERRITORY  
November 6, 1868.  
MAH-PI-AH-LU-TAH, his X mark, Red Cloud.  
WA-KI-AH-WE-CHA-SHAH, his X mark, Thunder Man.  
MA-ZAH-ZAH-GEH, his X mark, Iron Cane.  
WA-UMBLE-WHY-WA-KA-TUYAH, his X mark, High Eagle.  
KO-KE-PAH, his X mark, Man Afraid.  
WA-KI-AH-WA-KOU-AH, his X mark, Thunder Flying Running.

Witnessess:

W. MCE. DYE,  
Brevet Colonel U. S. Army,

Commanding.

A. B. CAIN,

Captain 4th Infantry, Brevet Major U. S. Army.

ROBT. P. MCKIBBIN,

Captain 4th Infantry, Bvt. Lieut. Col. U. S. Army.

JNO. MILLER,

Captain 4th Infantry.

G. L. LUHN,

First Lieutenant 4th Infantry, Bvt. Capt. U. S. Army.

H. C. SLOAN,

Second Lieutenant 4th Infantry.

## Attachment B

### Teaching With Documents: Lakota Sioux Treaty of 1868- ([http://www.archives.gov/education/lessons/Lakota\\_Sioux-treaty/](http://www.archives.gov/education/lessons/Lakota_Sioux-treaty/))

"This war was brought upon us by the children of the Great Father who came to take our land from us without price."

--Spotted Tail, Lakota

*The report and journal of proceedings of the commission appointed to obtain certain concessions from the Lakota Sioux Indians, December 26, 1876*

The history of Native Americans in North America dates back thousands of years. Exploration and settlement of the western United States by Americans and Europeans wreaked havoc on the Indian peoples living there. In the 19th century the American drive for expansion clashed violently with the Native American resolve to preserve their lands, sovereignty, and ways of life. The struggle over land has defined relations between the U.S. government and Native Americans and is well documented in the holdings of the National Archives. (From the American Originals exhibit script.)

From the 1860s through the 1870s the American frontier was filled with Indian wars and skirmishes. In 1865 a congressional committee began a study of the Indian uprisings and wars in the West, resulting in a Report on the Condition of the Indian Tribes, which was released in 1867. This study and report by the congressional committee led to an Act to establish an Indian Peace Commission to end the wars and prevent future Indian conflicts. The United States government set out to establish a series of Indian treaties that would force the Indians to give up their lands and move further west onto reservations.

In the spring of 1868 a conference was held at Fort Laramie, in present day Wyoming, that resulted in a treaty with the Lakota Sioux. This treaty was to bring peace between the whites and the Lakota Sioux who agreed to settle within the Black Hills reservation in the Dakota Territory.

The Black Hills of Dakota are sacred to the Lakota Sioux Indians. In the 1868 treaty, signed at Fort Laramie and other military posts in Lakota Sioux country, the United States recognized the Black Hills as part of the Great Lakota Sioux Reservation, set aside for exclusive use by the Lakota Sioux people. In 1874, however, General George A. Custer led an expedition into the Black Hills accompanied by miners who were seeking gold. Once gold was found in the Black Hills, miners were soon moving into the Lakota Sioux hunting grounds and demanding protection from the United States Army. Soon, the Army was ordered to move against wandering bands of Lakota Sioux hunting on the range in accordance with their treaty rights. In 1876, Custer, leading an army detachment, encountered the encampment of Lakota Sioux and Cheyenne at the Little Bighorn River. Custer's detachment was annihilated, but the United States would continue its battle against the Lakota Sioux in the Black Hills until the government confiscated the land in 1877. The United States Supreme Court declared that the taking of the Black Hills from the Lakota Sioux was one of the most "ripe and rank" cases in U.S. history. The Lakota were awarded money but still refuse it to this day. (U.S. v. Sioux Nation 100 S. Ct. 2716, 2727, 448 U.S. 356, 388) (1980)

## For Further Reading

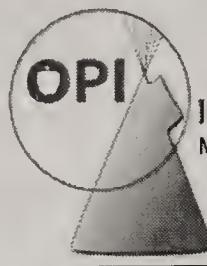
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## Salmon Lake State Park Indian Education For All Lesson Plan

### Title

Ancient Highways-Native Byways of Salmon Lake State Park

### Content Areas

Social Studies; Media Literacy

### Grade Level

8th

### Duration

45 minutes to 1 hour (one class period)

### Goals (Montana Standards/Essential Understandings)

**ESSENTIAL UNDERSTANDING 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Social Studies Content Standard 4:** Students demonstrate an understanding of the effects of time, continuity, and change on historical and future perspectives and relationships.

**Speaking and Listening Content Standard 4:** Students identify, analyze, and evaluate the impacts of effective speaking and evaluative listening.

**Reading Content Standard 5:** Students gather, analyze, synthesize, and evaluate information from a variety of sources, and communicate their findings in ways appropriate for their purposes and audiences

### Overview

In this lesson plan students will use information provided and gathered from various sources to learn about the use of an extensive traditional trail system by Native American people. Students will have the opportunity to compare this ancient trail system with the modern transportation system. Students will also learn the different types of information archaeologist use to locate and map prehistoric Indian trails.

### Objectives

The students will learn:

- What kind of terrain is the best for a trail location; and

- What different factors are considered by archaeologists as they identify prehistoric trails?

Students will develop skill in these areas:

- Mapping, analysis, comparison, making decisions and drawing conclusions

## Assumptions

The lesson plan assumes students have an understanding that there are differences that makes certain terrain easier to cross than other terrain. They should also understand what kinds of landscape features they would likely encounter and use if they traveled from one part of the state to another.

## Teacher Preparation

- Teacher should read the following resources; *Ancient Trails of Montana, Archaeology and Ancient Trails* and selected entries from *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871 (Blackfeet and Fort Owen)* for information about tribal interaction. (both provided in lesson plan)
- Teachers will need to gather the materials for the lesson (Materials Needed) and get familiar with the map(s), worksheet and other materials used in the lesson.

## Materials or Resources Needed

- Ancient Trails of Montana – Resource page (one per student and one for the teacher)
- Activity Worksheet (one per student)
- Ancient Highways - Native Byways Map of Montana (one per student)
- Student notebooks, pencils/pens, paper, classroom board
- Montana Ancient Teaching Curriculum; *Lesson 1A-Narrative: What is Archaeology?*
- *Archaeology and Ancient Trails* Resource sheet (one per student and one for the teacher)
- Blackfeet and Fort Owen Resource sheet

## Activities and Procedures

### Warm up

To determine what the students already know about ancient trails and archaeology, ask the following questions and record the responses on one half of the board.

1. If you were to travel across Montana, in prehistoric times, what kind of terrain would you see?
2. What kinds of landscape features would you look for to help you on this trip? Pass out *Lesson 1A-Narrative: What is Archaeology?* and *Archaeology and Ancient Trails* Resource sheet. Have the students read the material. Record answers on other half of board.
3. What clues do archaeologists look for when they are searching for ancient sites?
4. What are some natural landscape features that are important to consider when looking for ancient trails?
5. What manmade features are important to consider when trying to identify an ancient trail?

### Learning\*

1. Give the students copies of: *Ancient Highways - Native Byways Map of Montana*. Take a few minutes to make sure that they look at the supplied resources, *What is Archaeology?* and *Archaeology and Ancient Trails*.
2. Tell the students that they are archaeologists for a day. Using what they now know about how archaeologists identify prehistoric trails, and the information

provided on the map, draw where they think the trail would go, connecting the X site to the dots on the map. (They should not just draw a straight line between the points.)

3. Have students complete the Activity Sheet as they map their routes.  
\*This activity can be done in small groups.

## Closing

1. Choose a couple of students to share their routes with the class. Was the same route chosen by everyone? Did one seem better than the others?
2. Discuss why some trails are used over and over again.

*Trails are used again and again because they follow resources and they become familiar. The first non-native visitors followed old Indian trails because they were situated in areas where they could utilize resources. Like today, when taking a trip, people often go the same way, familiar with the "road resources" like rest areas, towns, etc.*

3. Discuss what an archaeologist learns from studying ancient trails.

*Archaeologists who study ancient trails can learn about how cultures moved from one region to another, their trade routes, as well as how people moved across the region seasonally to get the resources they needed to survive.*

## Extensions

- Invite a Salish Tribal Member to your classroom to learn about the language and tribal history
- Using a Montana Highway map, compare the trail routes chosen by the students and compare with modern transportation routes.
- Websites with related information
  - Driving Bison and Blackfoot Science*  
[www.notitia.com/bison/](http://www.notitia.com/bison/)
  - Russel Lawrence Barsh, Chantelle Marlor; Human Ecology, Vol. 31, 2003**  
[www.head-smashed-in.com/](http://www.head-smashed-in.com/)
  - [www.buffalojump.org/](http://www.buffalojump.org/) Wahkpa Chu'gn archaeological site- a 2,000-year-old buffalo jump
  - <http://www.royalalbertamuseum.ca/human/archaeo/aspects/buffalo.htm>
- Check out these great books to learn more about Salish and Kootenai people and their use of the ancient trails.
  - Coyote stories of the Montana Salish Indians* by Johnny Arlee  
Salish Kootenai College Press, 1999.
  - Stories From our Elders*  
Salish Culture Committee Publications
  - In the Name of the Salish & Kootenai Nation*  
Bigart, Robert, Clarence Woodcock ed. Salish Kootenai College Press 1996
  - Indian Trails of the Northern Rockies*  
Darris Flanagan - Stoneydale Press

## **Glossary for Lesson**

**Archaeologist:** a scientist who studies human beings of the past, using techniques and methods centered on the examination and interpretation of physical remains left behind by past cultures.

**Archaeological site:** any location of past human activity, evidenced by the remains of that activity.

**Cache pit:** hole dug into the ground for storage of food, stone for tools, or other objects until needed.

**Divide:** a ridge or section of high ground between two basins or areas of drainage; a watershed. The Continental Divide is one example in Montana.

**Ethnographic record:** accounts of events and practices from the people who were there or the people who engaged in the activity described.

**Historic:** the time period for which written documentation exists.

**Prehistoric:** the time period before written history.

**Raw material:** natural resource suitable for development or refinement by humans but in or nearly in an unaltered state; examples are stone, wood, grass, clay, and bone.

**Stone cairn:** rocks intentionally stacked to mark a spot.

**Terrain:** the physical features of a tract of land.

## **EVALUATION**

Discussion/observation

Completed Worksheet

Participation

Class Presentation

## Ancient Highways – Native Byways Activity Sheet

Name \_\_\_\_\_

1. Discuss two or more naturally occurring landscape features that are important in choosing a route across that terrain.
2. Name at least two other features that archaeologists use to help them find ancient trails.
3. What are possible problems archaeologists encounter when trying to identify ancient trails?
4. What do archaeologists learn for studying ancient trails?
5. What were some of the factors you used as you mapped your trail, and why did you use them?

## Blackfeet and Fort Owen

### Selected journal entries

From: Dunbar, Seymour, Paul C. Phillips ed. *The Journals and Letters of Major John Owen, Pioneer of the Northwest, 1850-1871.*  
Edward Eberstadt New York 1927 ; p. 1

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*September 15, 1852 – Horses stolen- Dodson killed (John F. Dodson came to FO in the spring of 1853 from Buffalo Grove, Illinois. He was putting up hay when killed by the Blackfeet. According to Duncan McDonald a Métis who was with him.)*

*October 3, 1853 ....My old Nez Perce friend leaves me this morning. I made some small presents by way of keeping on the fair side for some time may need his services. The grass here is excellent and it would make a fine summering ground for stock out of reach of Blackfeet and I think I shall adopt it in future as best course to come together another good band of animals....*

*July 15, 1854 My animals taking advantage of the liberty I gave them last night went far. The horse guard returned after an hour or two's hunt without them. My suspicions were aroused.... The Blackfeet may have during the night entered into camp and run them off.*

*Nov 8<sup>th</sup> , 1854.. trade slow alarm of Blackfeet*

*Nov 20, 1854 Last night we were again alarmed by something stirring around the camp which the women and Manual swore it was Blackfeet.. we sat up watching and scouting around until we became satisfies that the alarm was false*

*Feb 28, 1855 .. saw no Blackfeet except the last day they were fired upon by a war party some 15 miles up Hells gate defile.. they were following the camp, no doubt.*

*May 11 1856.. The Blackfeet came down this morning on their way home. I was surprised by at the present I received from Keitse Pem Sa which was a fine English Double Barrel gun with some 18 balls for the same.. I took it but had nothing to give him in return but gave him to understand I would not forget.....*

*May 18, 1856 Late last evening had another arrival of Blackfeet, two men and two women, one of the men was dressed in the most fantastic manner and wore an English medal..*

*June 1, 1856 Some Blackfeet here this morning about starting home, exchanged a horse with one his being thin and tenderfooted Made them some trifling presents for the road*

*Mar 2, 1862 ..had a visit from old chief victor. He was giving me news from the camp at buffalo. He says his people are in most destitute condition. No game to subsist on, the Blackfeet are stealing their horses and some sickness and a few deaths.*

*December 13<sup>th</sup>, 1862 Men fixing up school room for the children which will commence on Monday morning. Had a visit from Old Chief Victor. I am building him a house close to the fort. This is the first time since I have known him, which has been 12 years, that he has not gone with his camp to buff. I dissuaded him from it last fall. He is quite old and affirm. I told him if he would remain with me, that he should have a good comfortable house to live in and a field to sow and plant for himself. Would that more of them would listen to the same wholesome arguments. But they are Indians and Indians they will ever remain. To Christianize, civilize and educate the Indian is a farce long since exploded. The dept at Washington knows no more about the management of the Indian tribe than the Indians do about the cause of the present war.*

*March 1 1868 News from the Flathead camp.. they are coming in.. Buffalo close and plenty Had some skirmishes with Blackfeet*

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### **Frederic Remington's Image of the Frontier**

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Journal article by Robert L. Stevens; Social Education, Vol. 65, 2001

... the Indian trade pioneered the way for civilization. The buffalo trail became the Indian trail, and this became the trader's "trace;" the trails widened into roads, and the roads into turnpikes, and these in turn were transformed into railroads ... In this progress, from savage conditions lie topics for the evolutionist.

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### **Reclaiming the Frontier: Oscar Micheaux as Black Turnerian**

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Journal article by Dan Moos; African American Review, Vol. 36, 2002

[Frederick Jackson] Turner's sketch sets Native Americans at the front of his receding frontier line, laying the foundations for America's progress: "The buffalo trail became the Indian trail, and this became the trader's 'trace'; the trails widened into roads, and the roads into turnpikes, and these in turn were transformed into railroads"

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### **The Real River That Runs through It: Montana's Imperilled Blackfoot**

Magazine article by John B. Wright; Focus, Vol. 43, Spring 1993

The Blackfoot River flows westward across Montana from the Continental Divide to its confluence with the Clark Fork River five miles upstream from Missoula, as shown on the map of western Montana. The Blackfoot drainage once was used by Salish, Kootenai, Nez Perce, and other tribes as the "Going to the Buffalo Trail" to the Great Plains east of the mountains. Captain Meriwether Lewis traversed the canyon in 1806 and reported dense forests and abundant trout in the clear, fast-moving river.

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### ***The Hunting of the Buffalo***

Book by E. Douglas Branch, J. Frank Dobie, Andrew C. Isenberg; University of Nebraska Press, 1997

Father de Smet once met seven Flathead Indians just returned from a hunt; they had killed one hundred and eighty-nine buffalo. One of these Flatheads had distinguished himself with three remarkable hits. Armed merely with a stone, he had pursued a cow, and on the run he had thrown the stone between the cow's horns, fatally; afterwards he had killed a second with his knife; and after crippling a large bull with a spear thrust, he had finished the job by strangling him.

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### **The Woman's Lodge: Constructing Gender on the Nineteenth-Century Pacific Northwest Plateau**

Journal article by Mary C. Wright; Frontiers - A Journal of Women's Studies, Vol. 24, 2003

.....as the people migrated from place to place on their seasonal food-procuring rounds. In May they may have been digging roots, but by late summer they would pick berries at another mountain location. In early spring and autumn they would congregate at the fishing sites, or alternately they hunted elk and deer. Some traveled to the Plains to hunt buffalo.

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## Kootenai

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### KOOTENAI, indigenous group of North America

*The Columbia Encyclopedia*, Sixth Edition 2004

Koot-nā, group of Native North Americans who in the 18th cent. occupied the so-called Kootenai country (i.e., N Montana, N Idaho, and SE British Columbia). Their language is thought by some scholars to form a branch of the Algonquian-Wakashan linguistic stock, although others argue that it has not been definitely related to any known linguistic family (see Native American languages). The Upper Kootenai lived near the headwaters of the Columbia River, and the Lower Kootenai lived on the Lower Kootenai River. According to tradition the Kootenai once lived E of the Rocky Mts., but they were driven westward by their enemies the Blackfoot. Kootenai culture was essentially that of the Plateau area, but after the advent of the horse the Kootenai adopted many Plains area traits including a seasonal buffalo hunt. Contact with whites began early in the 19th cent., when the North West Company established Rocky Mountain House on the upper Saskatchewan River. In 1807 the same company opened the first trading post in Kootenai country. The Kootenai are related to the Salish, with whom they share the Flathead Reservation in NW Montana. Another group of Kootenai live on a reservation in Idaho. In 1990 there were 750 Kootenai and about 2,300 people of mixed Salish and Kootenai descent in the United States, as well as some 500 Kootenai in Canada. Their name is sometimes spelled Kootenay or Kutenai

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## Salish

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Encyclopedia article; *The Columbia Encyclopedia*, Sixth Edition, 2004

.....indigenous people of North America, also known as the Flathead, who in the early 19th cent. inhabited the Bitterroot River valley of W Montana. Their language belongs to the Salishan branch of the Algonquian-Wakashan linguistic stock (see Native American languages). These people never practiced head flattening, but the Columbia River tribes who shaped the front of the head to create a pointed appearance spoke of their neighbors, the Salish, as "flatheads" in contrast. After the introduction of the horse the Salish adopted a Plains culture, including the hunting of buffalo and the use of the tepee.

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### From Wilderness to Statehood: A History of Montana, 1805-1900

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Book by Merrill G. Burlingame, James McClellan Hamilton, Betty G. Ryan; Bindfords & Mort, 1957

Captain Lewis and party dropped down to the Hell Gate and ascended it to the mouth of the river which the Indians called the Road to the Buffalo Country, now the Blackfoot. At a distance of thirty miles an open prairie was passed which, on account of the number of scattered mounds or knobs, was named Knob Prairie. The Nez Perce and Blackfeet were enemies and here the guides expressed a desire to return to their people.

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## **The Old North Trail: Or, Life, Legends, and Religion of the Blackfeet Indians**

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Book by Walter McClintock; University of Nebraska Press, 1992

When the Sun festival was finished and the Indians separated, I accompanied Siksikakoan to live on his Blackfoot ranch, not far from Mad Wolf's home on Cutbank River. I found him to be a man of fine mind and practical common sense, resourceful and fearless in emergencies and thoroughly equipped in all that goes to make an ideal guide and companion in the wilds. Under him I learned woodcraft, the handling of the broncho, the mysteries of the "diamond hitch" and the location of the old Indian trails leading across the plains and through the mountains

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## **Dispossessing the Wilderness: Indian Removal and the Making of the National Parks**

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Book by Mark David Spence; Oxford University Press, 2000-*George Bird Grinnell and the Crown of the Continent*

On his first visit to northern Montana in 1885, Grinnell became instantly enamored of the mountains within the Blackfeet reservation. For the next several years, he returned to hunt and explore what he called the last remaining "wild and unknown portion" of the United States, and he published several articles about his adventures. In search of untrodden, pristine landscapes, Grinnell relied on Blackfeet guides and followed countless Indian trails to discover areas that he described as "absolutely virgin ground . . . with no sign of previous passage."

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## **Archaeology and Ancient Trails**

### **Prehistoric Trails**

Did you ever wonder why a road follows a particular path? Many times the roads of today cover much older roads-trade routes, ways to good hunting grounds, or routes connecting Native American villages. Archaeologists looking for clues of these early trails study several things: the terrain, the nearness to raw materials, the presence of archaeological sites, and the ethnographic record.

### **Landscape**

The terrain that a trail crosses can be very important. Both humans and animals will favor the easiest and/or most familiar path. A way to get from point A to point B without walking up and down the steepest hills or crossing the boggiest river bottom is the preferred way to go. Many trails follow along the divides that separate the major rivers. The major divide in Montana is the Continental Divide, which separates the two major river systems in Montana, the Missouri River system and the Columbia River system.

People often make trips to get supplies. In prehistoric times before people could go to a store, they moved along routes where they could collect the raw materials they needed-wood, stone, and clay to name a few. The Yellowstone Park area has stone that Native Americans used for making tools. The high plains of Montana provided grasses for shelters and bison for meat, hides, and bones that were turned into food, clothing, and tools for daily living. Water for drinking and cooking is always a critical factor; no one would want to set out on a long journey without knowing the location of the next water.

### **Archaeological Record**

Archaeologists use manmade evidence to help identify prehistoric trails. One such clue is the presence of many archaeological sites in an area. The presence of numerous archaeological sites does not necessarily confirm the existence of a trail, especially along stream drainages that naturally tend to have a higher percentage of sites. However, when taken with other evidence at those sites, such as stone cairns, cache pits, and burials, higher site density may be a good indicator of a trail through a given area. The purpose of stone cairns is not always known, but they might serve as guides or markers. Cache pits, while commonly found at villages and camps, also can indicate a trail when they are not associated with house remains. Non-local materials found at sites may point to regional trade or seasonal movement across the prairie. Archaeologists also use ethnographic information to gain a better understanding of the uses and positions of earlier trails. Many of the trails, such as the Lewis and Clark trail, the Nez Perce Trail, and Old North Trail, while best known in the historic period, were in fact well-established prehistoric trails.

Many times archaeologists cannot conclusively identify the entire route of a trail because intensive farming, cattle trails, farm roads, railroads, highways, or housing developments have disturbed the ground surface and removed or hidden old trail scars. Often multiple kinds of evidence are needed to deduce where a trail ran. However, trail studies can provide archaeologists with insights about how people lived, moved, and interacted across the Montana landscape through time.

(adapted from *Discovering Prehistoric Trails* Leithoff, Amy & PAK Education Committee, 2004)

## LESSON I

### A NARRATIVE: WHAT IS ARCHAEOLOGY?

Archaeology is the study of the past through artifacts, ecofacts, and features.

If you have ever moved from one home to another, you know that you and your family left behind broken toys, outgrown clothing, and other belongings that you no longer found useful. Imagine that the next people who moved into your old house found the things you left behind. Those people could then learn something about you, and your daily life, by studying the objects you discarded. They could learn about your technology, or the tools you used. They could learn how you managed to stay alive, or subsist, by studying the foods you ate. And they could study your shelter, or home, and the protection it gave you.

Scientists today study technology, subsistence, and shelter of people from the past. This study of the tools, foods, and homes from former times is called archaeology. Archaeology is the process of discovering, interpreting, and preserving the past. The scientist who conducts these studies is called an archaeologist. Archaeologists create stories of the past through careful research. First, they find items at a specific place. Next they carefully describe those items and may take them to a laboratory. In the laboratory, the archaeologists study and analyze the items they have discovered. From this study and analysis, archaeologists can then determine a story of the past. The story will tell of the lives, movements, and survival of people, either recent or ancient, and describe their way of life. Ancient means very long ago, from the far distant past. Recent refers to modern times.

Archaeologists search for artifacts. Artifacts are the objects that people have made or used. An artifact may be a stone tool of long ago, or broken glass from the more recent past.

In addition to artifacts, archaeologists search for and study ecofacts and features. Ecofacts are

items from nature that provide clues to the past. Seeds or animal bones found in a fire pit are ecofacts. Features are nonmovable things that indicate that humans have been present in a certain place. An example of a feature is soil that is discolored or stained by bacteria and mold, where a wooden post rotted in the ground. A feature may also be a place where people spent time, like a tipi ring or a fire pit. Artifacts, ecofacts, and features present definite clues that help an archaeologist re-create the past.

Courtesy Montana Historical Society- Ancient Teaching - Curriculum



## Sluice Boxes State Park Indian Education For All Lesson

**Title**

The Importance of Plants to Native Cultures in the Past and Present

**Content Area**

Social Studies/Montana History/Economics; Science/Botany (Ethnobotany); Technology/Library Media

**Grade level**

8th

**Duration**

Four class periods

### Goals (Montana Standards/Essential Understandings)

**Social Studies Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

**Rationale:** Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

**Benchmarks:** Students will:

1. Apply the steps of an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate product and process).
2. Assess the quality of information (e.g., primary or secondary sources, point of view and embedded values of the author).
3. Interpret and apply information to support conclusions and use group decision making strategies to solve problems in real world situations (e.g., school elections, community projects, conflict resolution, role playing scenarios).

**Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

**Rationale:** Students gain a better understanding of the world around them if they study a variety of organisms, microscopic as well as macroscopic. Through the study of similarities and differences of organisms, students learn the importance of classification and the diversity of living organisms. The understanding of diversity helps students understand biological evolution and life's natural processes (cycles, growth and reproduction). Structure, function, body organization, growth and development, health and disease are important aspects to the study of life. The study of living systems provides students important information about how humans critically impact Earth's biomes.

**Benchmark:** Students will:

4. Investigate and explain the interdependent nature of biological systems in the environment and how they are affected by human interaction.

**Library Media Content Standard 1:** Students understand an inquiry process including how to access, evaluate and use information.

**Rationale:** Students encounter overwhelming amounts of information in today's world. They must be prepared to access, evaluate and use resources that effectively and efficiently meet their information search. The inquiry process provides a systematic approach that applies to all academic and personal interests and work endeavors.

**Benchmarks:**

4. Recognize point of view or bias, use primary and secondary sources, and analyze and evaluate information for specific needs.
5. Interpret and use information in original products or presentations.

**Technology Content Standard 5:** Students develop the skills, knowledge and abilities to apply a variety of technologies to conduct research, manage information and solve problems.

**Rationale:** Current and emerging technology tools will provide increased and alternative methods for problem solving and thinking. Students must be able to assess the credibility of information sources, use sophisticated search technologies to support research, problem solving and decision making.

**Benchmark:** Students will:

2. Use various technologies and develop strategies to assess the quality of sources and information.

**Essential Understanding 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

## **Introduction**

Long before the mines opened, the Montana Central Railroad was built, and white settlers and ranchers came to what now comprises the lands and streams of and around Sluice Boxes State

Park, several tribes of Indians that still live in present-day Montana occupied and managed the natural resources of this area. These tribes include the following: Blackfeet, now headquartered at the Blackfeet Indian Reservation; Salish, Pend d’Oreille and Kootenai, now headquartered at the Flathead Indian Reservation; the Gros Ventre, now headquartered at the Fort Belknap Indian Reservation; the Crow, now headquartered at the Crow Indian Reservation; the Assiniboine, now headquartered at the Fort Belknap and Fort Peck Indian Reservations; and the Chippewa-Cree, now headquartered at the Rocky Boy’s Indian Reservation, and the Little Shell Band of Chippewa, who are without a reservation. A series of treaties between these tribes and the United States Government allowed for the use of the Sluice Boxes area—that is, central Montana—by all of these tribes as well as white settlers and others. These treaties, beginning in 1825 with the Crow, then in 1851 with the other tribes (except the Chippewa and Cree), and finally in 1855 with the Blackfeet, Gros Ventre, and Salish, Pend d’Oreille and Kootenai, spelled out the specific rights of the Indians to continue using the lands as they had been for generations. While they hunted buffalo and other animals for food and for other uses, they also collected and used several plants found in this area for food and medicine.

## Overview

In this lesson, students will use primary historical documents and secondary historiography to explore the history of the settlement of central Montana where Sluice Boxes State Park is located. Students will learn that collecting/gathering plants for food, medicine, and for other uses was an important aspect of American Indian subsistence economies before and after the introduction of European trade items (*ca. 1730*) into the central Montana area. Students will demonstrate their knowledge of several plants that these Indian cultures used, and may still use. In addition, students will demonstrate their knowledge of the Indian heritage of Central Montana, centered on Sluice Boxes State Park and the Central Montana communities surrounding it, by developing a PowerPoint presentation based on their new knowledge (a) of a more inclusive history of the area, and (b) of flora (plants) that Indian people used.

## Materials or Resources Needed

1. Computers; Internet
2. Book: Jeff Hart. *Montana Native Plants and Early Peoples* (Helena: Montana Historical society Press, 1976). Check for a copy in your library or use Indian Education for All funds to purchase several copies of this important book. The students will use them for a small group activity in this lesson
3. Reading: Montana Historical Society. *Montana Ancient Teachings A Curriculum for Montana Archaeology and Prehistory*. Theme 4: Ancient Subsistence: How Did Prehistoric People Make a Living? Lesson 4A: What Plants Did Ancient People Use? Roots, berries, bulbs, and other parts of plants provided food and medicine for Indian people. URL: <http://www.his.state.mt.us/shpo/archaeology/ancientteachings.asp> Scroll down and click on Ancient Subsistence, then go to Lesson 4A.
4. Primary Documents: Treaty with the Crows, 1825; Fort Laramie Treaty of 1851; Treaty with the Blackfeet, 1855 (type in “kappler” and the name of the treaty in a search engine)
5. Historiography of Sluice Boxes area from white/EuroAmerican point of view: go to the website: *Monarch Area Community Association*, “History of the Monarch Area.” URL: <http://www.monarchmt.org/history.shtml>
6. Explore the web pages, “Camp Life and Seasonal Round,” of the website, *The Blackfeet, Traditional Culture* (As noted above, the Blackfeet were one of several tribes who used the Sluice Boxes—Central Montana—area. The area was deemed “the territory of the Blackfoot [sic]” by the 1851 Fort Laramie and the 1855 Blackfoot treaties.)
7. Explore the web pages, *Monarch Area Community Association*, “Flora” of Central Montana and the Little Belt Mountains

## Activities and Procedures

### Class Period 1

1. Reading before class: Teachers download, print, and distribute to students the following reading material: Montana Historical Society. *Montana Ancient Teachings A Curriculum for Montana Archaeology and Prehistory*. Theme 4: Ancient Subsistence: How Did Prehistoric People Make a Living? Lesson 4A: What Plants Did Ancient People Use? Roots, berries, bulbs, and other parts of plants provided food and medicine for Indian people. Ask the students to pay particular attention to the plants names and their uses. Distribute the worksheet (Appendix A) and have the students fill in the uses of the plants.
2. Using computers and the Internet, students explore the web pages, "Camp Life and Seasonal Round," of the web site, *The Blackfeet, Traditional Culture*. Have them look especially for plant names and their uses: food, medicine, shelter, and equipment. Fill out the worksheet as they find the names (those listed are generic names; later, students will determine the plants' scientific names).

<http://www.trailtribes.org/greatfalls/camp-life-and-seasonal-round.htm>

### Class Period 2

1. Break students into small groups of not more than three.
2. Distribute one copy of the book: Jeff Hart. *Montana Native Plants and Early Peoples* (Helena: Montana Historical society Press, 1976) to each small group.
3. Instruct the students on using the book's Index pages to find the information necessary to fill out the columns of the worksheet.

### Class Period 3

Using the Internet, students will find and read the following documents: Primary Documents: Treaty with the Crows, 1825; Fort Laramie Treaty of 1851; Treaty with the Blackfeet of 1855 (type in "kappler" and the name of the treaty in a search engine). Call attention to the geography of the areas described in the treaties.

- a. Have the students go to the following URLs:
  - i. <http://www.trailtribes.org/greatfalls/shrinking-reservation.htm>, then click on the interactive map labeled: "Changes to Blackfeet Reservation".
  - ii. About the Crow: Government: Map of Reservation Land Cessions: [http://lib.lbhc.cc.mt.us/about/government/map\\_cessions.htm](http://lib.lbhc.cc.mt.us/about/government/map_cessions.htm)
2. Have the students go to and read the historiography of Sluice Boxes area from the white/EuroAmerican point of view: go to the website: *Monarch Area Community Association*, "History of the Monarch Area." URL:  
<http://www.monarchmt.org/history.shtml>
3. Have the students explore the web pages, *Monarch Area Community Association*, and particularly the "Flora" section (call the students' attention to the information about how they can download pictures of the plants for which they have found information).

### Class Period 4

Students are given instruction on using Microsoft PowerPoint, including adding text, graphics, and pictures per U.S. copyright laws.

1. They will search the Internet and download text, graphics, and pictures, in order to build a PPT presentation of at least 10 slides, developing a broader picture of local history.
2. They will in particular include the information they have gathered pertaining to American Indians and the plants and other resources they used while staying in and using the area comprising Sluice Boxes State Park and the surrounding area.

## **Assessment**

Subjective assessment based on the following:

- Participation in discussions
- Perseverance and attentiveness given to Internet searching instructions
- Production of their PPT (ensure accuracy of tribal cultural content)
- Presentation of their PPT

## **Extensions (Online Materials and Teaching Aids) Bibliography**

Suggest that students research tribal nations in close proximity to the state park.

Have them visit tribal college websites for accurate information regarding history and culture.

<http://www.opi.mt.gov/indianed/tribalcoll.html>

The Confederated Salish and Kootenai Tribes of the Flathead Indian Reservation. *Char-Koosta News*. URL: <http://www.charkoosta.com/about2.html>

Monarch Area Community Association, *History of the Monarch Area*. URL:  
<http://www.monarchmt.org/history.shtml>

## Appendix A—Worksheet

Common Name	Family	Genus	Species	Uses	Specific Indian Tribes that used the plant
balsamroot					
biscuitroot					
bitterroot					
breadroot					
buffalo berry					
camas					
chokecherry					
huckleberry					
juniper					
lodgepole pine					
milkweed					
prickly pear					
purple coneflower					
red willow berry					
rosehip					
serviceberries/sarviceberry					
sunflower					
wild rose					
wild turnip					
yarrow					



Indian Education Division  
Montana Office of Public Instruction  
Linda McCulloch, Superintendent  
In-state toll free 1-888-231-9393  
[www.opi.mt.gov/IndianEd](http://www.opi.mt.gov/IndianEd)

## Smith River State Park Indian Education For All Lesson Plan

### Title

Occupation, Use and Settlement of the Smith River

### Content Areas

United States History; Technology; Library Media

### Grade levels

11th/12th

### Duration

5 class periods

### Goals (Montana Standards/Essential Understandings)

**Social Studies Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

**Rationale:** Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies discipline, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

**Benchmarks:** Students will:

1. Analyze and adapt an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate product and process).
2. Apply criteria to evaluate information (e.g., origin, authority, accuracy, bias, and distortion of information and ideas).
3. Synthesize and apply information to formulate and support reasoned personal convictions within groups and participate in negotiations to arrive at solutions to differences (e.g., elections, judicial proceedings, economic choices, community service projects).

**Library Media Content Standard 1:** Students understand an inquiry process including how to access, evaluate and use information.

**Rationale:** Students encounter overwhelming amounts of information in today's world. They must be prepared to access, evaluate and use resources that effectively and efficiently meet their information search. The inquiry process provides a systematic approach that applies to all academic and personal interests and work endeavors.

Students who have the opportunity to practice a process that orders and organizes the vast quantities and varying qualities of information are empowered lifelong learners.

**Benchmarks:** Students will: 1. Analyze and adapt the inquiry process to satisfy individual and group information needs (i.e., identify the question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate the product and process).

**Technology Content Standard 5:** Students develop the skills, knowledge and abilities to apply a variety of technologies to conduct research, manage information and solve problems.

**Rationale:** Current and emerging technology tools will provide increased and alternative methods for problem solving and thinking. Students must be able to assess the credibility of information sources, use sophisticated search technologies to support research, problem solving and decision making.

**Benchmarks:** Students will: 3. Organize and analyze information from technical sources and communicate findings.

**Essential Understanding 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Essential Understanding 4:** Reservations are land that have been reserved by the tribes for their own use through treaties and was not "given" to them. Some reservations were created through treaties while others were created by statutes or executive orders. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions: (1) That both parties to treaties were sovereign powers; (2) that Indian tribes had some form of transferable title to the land; and (3) that acquisition of Indian lands was solely a government matter not to be left to individual colonists.

**Essential Understanding 5:** There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods. Examples: (1) Colonization Period; and (2) Treaty Period.

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

## Introduction

The Smith River is named after Robert Smith, Secretary of the Navy during the time of the Lewis and Clark Expedition. Like most rivers these explorers encountered, they named it, took its longitude and latitude, and marked it on a map. Thereby, the territory became not only part of the Louisiana Purchase, bought by the United States from France in 1803, but also a location on which Americans had actually trod. The presence of the Lewis and Clark Expedition, actually a

U.S. Army operation, enforced and enhanced the U.S. claim to the Smith River and the surrounding land.

Strangely, these lands that were part of the larger \$15 million purchase had not been actually owned by France, anymore than they were now owned by the United States. But the lands were claimed by one, then the other, by right of conquest, which in turn was based on another right, or natural right (these are all European-law based “rights”). Natural right reasons that if a people are perceived as not making such productive use of the land as to be worthwhile, then other people may take it—kill or otherwise remove its inhabitants, resettle it, and make it productive.

European colonists, and Americans after them, deemed that American Indians were not making good, productive use of the vast lands they occupied and managed. So, the Europeans and Americans believed that they had the legal right to take the Indian land, although for a price. The price of the land, that is, its value was set by the whites.

Article 5 of the Fort Laramie Treaty of 1851 determined that the lands encompassing the Smith River and its surrounding landscape was “the territory of the Blackfoot [sic].” However, Article 1 of the treaty stated, in contradiction to Article 5, that the U.S. Government had extensive rights to build roads, and military and other posts on this land. In exchange for this right, the U.S. paid the following: (a) protection against “depredations” of Indian people by U.S. citizens; and (b) \$50,000 for 50 years, later changed to ten years—although the change, which is certainly significant and has long been challenged by the affected Indian tribes, including the Blackfeet, remained.

Then in 1855, another treaty, the Lame Bull Treaty, was negotiated between the Blackfeet and the U.S. This treaty still stipulated the borders of the Blackfeet territory as that described in the previous treaty. Article 7 of the treaty provided that, “citizens of the United States may live in and pass unmolested through the countries respectively occupied and claimed by them.” The U.S. was also “bound to protect said Indians against depredations and other unlawful acts which white men residing in or passing through their country may commit.” Article 8 of the treaty stated clearly U.S. rights to occupy and manage this land.

*For the purpose of establishing travel thoroughfares through their country, and the better to enable the President to execute the provisions of this treaty, the aforesaid nations and tribes do hereby consent and agree, that the United States may, within the countries respectively occupied and claimed by them, construct roads of every description; establish lines of telegraph and military posts; use materials of every description found in the Indian country; build houses for agencies, missions, schools, farms, shops, mills, stations, and for any other purpose for which they may be required, and permanently occupy as much land as may be necessary for the various purposes above enumerated, including the use of wood for fuel and land for grazing, and that the navigation of all lakes and streams shall be forever free to citizens of the United States.*



*Blackfoot Lands in Montana, 1855-74.*

For the virtual ownership of these lands, the U.S. paid the Blackfeet \$20,000 a year for ten years, to be distributed as supplies and equipment “as the President” or his agents saw fit. The 1855 treaty, however, still did not open this vast territory of the Blackfeet to white homesteading or settlement. That is, white settlers, miners, ranchers, etc., still could not actually own the lands they occupied until 1874, when these lands were legally transferred to the U.S. Government.

The Executive Order of 1873, which set apart a reserve for the joint occupancy of the Gros Ventre, Blackfeet, and River Crows, the Great Northern Reservation (see map above), and the Act of Congress in 1874 moved the southern border of Blackfeet territory 200 miles north, thereby, opening lands, including the Smith River Valley, to white settlement. Whereas natural right, as noted above, stipulated that payment for lands taken to increase their productivity be paid for, no compensation to the Blackfeet for the loss of so much land was forthcoming.

Per the treaties and other legal means, the U.S. Army established Camp Baker, later Fort Logan, on the Smith River during 1869-1870. The purpose of the post was to protect white settlers from Indian raiders, even though these whites had taken land in what was legally recognized by the U.S. Government as Blackfeet territory.

## Overview

In this lesson students will explore the settlement (that is, occupation and use) of the Smith River area by first the Blackfeet and then its resettlement by white trappers, miners, farmers, ranchers, and others during the mid-to-late 19<sup>th</sup> century. Students will explore legal concepts such as “right of conquest” and “natural right” as these pertain to the legal foundation for such primary historical documents as treaties, Executive Orders, and Acts of Congress. Students will explore the process by which the lands comprising the Smith River area were deemed “the territory of the Blackfeet” on the one hand, then on the other hand opened to white settlement with U.S. Army protection. Students will demonstrate their knowledge of the process of historical transfers of massive parcels of land from Montana Indians tribes such as the Blackfeet to the

U.S. Government. In addition, since all 12 present-day Indian tribes used, occupied, or otherwise managed the lands of the greater central Montana region, including the Smith River area, students will demonstrate their knowledge of the contemporary culture at least one Montana Indian tribe.

## Materials or Resources Needed

- Computers; Internet
- OPI Indian Education Resources
- *The Blackfeet* (see bibliography below for access to materials/resources)
- *A History of Fort Logan (Camp Baker), Montana*, by Thomas E. Twichel
- *The Smith River Journal: A History from Lewis & Clark to 1979*
- *The Journals of Lewis and Clark Online*
- The Fort Laramie Treaty of 1851
- The Blackfeet Treaty of 1855

## Activities and Procedures

The classroom teacher needs to obtain and read the 41-page publication, “A History of Fort Logan (Camp Baker), Montana,” from the Montana State University—Bozeman or Carroll College libraries. This publication offers, in a nutshell, the rationale from the white settler-rancher point of view for the intervention of the U.S. Army against the Blackfeet and other Indians on the plains of west-central Montana Territory during the period from 1869-1880. This point of view contrasts widely with that of the Blackfeet as portrayed in the web pages of *The Blackfeet* (see URL in Bibliography) by Dr. Sally Thompson.

### Class Period 1—ideally team-taught by History and Technology teachers, and Librarian

1. Duration 30 minutes: Students use computers to access Internet. Break the class into nine groups. Assign each group one of the topics below. Each is a “hot link” on *The Blackfeet* web pages (see URL in Bibliography)
  - a. Since Time Immemorial
  - b. Homeland of the Blackfeet
  - c. All My Relations
  - d. Camp Life and Seasonal Round
  - e. Buffalo Hunt
  - f. Before the Long Knives
  - g. The Long Knives
  - h. Making Treaties
  - i. The Shrinking Reservation

Students in their groups take notes pertaining to: What, When, and Where

2. Duration 10 minutes: Students use computers to access Internet and download and print copies of the Fort Laramie Treaty of 1851 and the Blackfeet Treaty of 1855 (URLs in Bibliography)
3. Students will read the treaties in preparation for Class Period 4

### Class Period 2 & 3

The History teacher leads a full class discussion of *The Blackfeet* with each group reporting on their findings.

### Class Period 4

2. The History teacher will lecture for 12-15 minutes, providing an overview of the rationale from the white point of view for the intervention of the U.S. Army in west-central Montana during 1869-1880 as this is portrayed in the publication, "A History of Fort Logan (Camp Baker), Montana."
3. The teacher will then lead a full-class discussion of (1) his/her presentation, (2) what the students have learned about the Blackfeet from the web pages named the same, and (3) their reading of the two treaties. Some questions to pose include the following:
  - a. How is the ethnicity of Blackfeet people defined?
  - b. What characterizes Blackfeet culture?
  - c. Where do Blackfeet live now?
  - d. Where have Blackfeet lived historically?
  - e. What is the current Blackfeet population? One hundred years ago?
  - f. How did the United States gain the land of Blackfeet people?
  - g. Who are the key players in Blackfeet history with the United States?
  - h. What are the major battles, events, treaties or other milestones that define the history of Blackfeet people as it relates to the United States?
  - i. What is the legal status of Blackfeet? What does this mean?
  - j. To what rights or privileges are Blackfeet people entitled?
  - k. What are the relevant treaties, Executive Orders, and Acts of Congress?
  - l. What are the main points of such legalities?
  - m. When was each one passed?
  - n. How did each one come about?
  - o. Who supported and opposed the legal measures? Why?
  - p. What laws protect or govern the land Blackfeet people live on?

## Assessment

1. Student participation in discussion
2. Student self- and peer evaluations of group discussions
3. Students write a major research paper (5-pages) on one Montana Indian tribe—Salish, Pend d' Oreille, Kootenai, Blackfeet, Chippewa, Cree, Gros Ventre, Assiniboine, Dakota (Sioux), Northern Cheyenne, Crow, or Little Shell Chippewa. The teacher should suggest areas of paper content from the list of questions above.

## Extensions (Online Materials and Teaching Ads) and Bibliography

Center for Great Plains Studies. *The Journals of the Lewis and Clark Expedition Online*.  
<http://libtextcenter.unl.edu/lewisandclark/index.html>

Judy, Mark A. "Powder Keg on the Upper Missouri: Sources of Blackfeet Hostility, 1730-1810," *American Indian Quarterly* 11, no. 2 (1987): 127-144.

Kappler, Charles J. "Treaty of Fort Laramie, 1851," *Indian Affairs: Laws and Treaties Vol. IV, Laws* (Washington: Government Printing Office, 1929). URL:  
[http://digital.library.okstate.edu/Kappler/Vol4/html\\_files/v4p1065b.html](http://digital.library.okstate.edu/Kappler/Vol4/html_files/v4p1065b.html)

Kappler, Charles J. "Blackfeet Treaty of 1855," *Indian Affairs: Laws and Treaties Vol. IV, Laws* (Washington: Government Printing Office, 1929). URL:  
<http://digital.library.okstate.edu/kappler/Vol2/treaties/bla0736.htm>

Lewis, Oscar. *The Effects of White Contact upon Blackfeet Culture with Special Reference to the Fur Trade* (Seattle: University of Washington Press, 1941).

Malone, Michael, et al. Chapter 6, "Indian Removal, 1851-1890," *Montana: a History of Two Centuries*, Revised 1979 Edition (Seattle: University of Washington Press, 1995)

Salish-Pend d'Oreille Culture Committee. *The Salish People and the Lewis and Clark Expedition* (Lincoln: University of Nebraska Press, 2005).

Smith River Historical Society. *The Smith River Journal: A History from Lewis & Clark to 1979* (Great Falls: Author, 1979).

Thompson, Sally & Kimberly Lugthart. "The Blackfeet," *Regional Learning Project of the University of Montana*. URL: <http://www.trailtribes.org/greatfalls/home.htm>

Twichel, Thomas E. "A History of Fort Logan (Camp Baker), Montana" (Cum Laude Recognition, Carroll College, 1957).



## Tower Rock State Park Indian Education For All Lesson Plan

### Title

The Old North Trail

### Content Area

Social Studies

### Grade levels

4th – 8th

### Duration

45 minutes to 1 hour (or longer if needed)

### Goals (Montana Standards/Essential Understandings)

**ESSENTIAL UNDERSTANDING 3:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

**ESSENTIAL UNDERSTANDING 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

### Overview

In this lesson plan students will use information provided and gathered from various sources to learn about one of the most ancient trails on the continent, the Old North Trail. Students will be introduced to the terms and gain an understanding of the “Ice Free Corridor” and the “Land Bridge”. They will also be able to gain a better understanding of Native American perspectives.

### Objectives

The students will learn:

- That for over 10,000 years people used the Old North Trail. The earliest use was probably by people migrating from the Asian continent to North America and this trail played a significant role in the “peopling” of the Americas.

- It is important to remind students that Bering Strait migration is one of several theories and new evidence is being uncovered leading scientists to rework / rethink long held beliefs.
- That during the Ice Age sea levels dropped and an area between the Asian Continent and Alaska was open land, creating a land bridge between Asia and North America at the Bering Strait.
- That also during the Ice Age an area parallel to the Rocky Mountains was free of ice allowing people to move from the north and spread over both the North and South American continents.
- Students will also learn about native people's perspective on how they came to be here on this continent and this account, in many cases, differs from the "scientific" account.

Students will develop skill in these areas:

- Mapping, analysis, making decisions and drawing conclusions

## Teacher Preparation

- Teacher should read the following resources:
  - Wikipedia entry for Vine Deloria  
[http://en.wikipedia.org/wiki/Red\\_Earth%2C\\_White\\_Lies](http://en.wikipedia.org/wiki/Red_Earth%2C_White_Lies)
  - [www.imperialoil.ca/Canada-English/thisis/publications/2001q1/pdf/s\\_highway.pdf](http://www.imperialoil.ca/Canada-English/thisis/publications/2001q1/pdf/s_highway.pdf)
  - [http://www.nationmaster.com/encyclopedia/Bering\\_Land\\_Bridge](http://www.nationmaster.com/encyclopedia/Bering_Land_Bridge)
  - Encyclopedia Article Title: Americas, Antiquity and Prehistory of The. Encyclopedia Title: The Columbia Encyclopedia, Sixth Edition. Publisher: Columbia University Press. Place of Publication: New York. Publication Year: 2004
- Teachers will need to gather the materials for the lesson and get familiar with the Map(s), and other materials used in the lesson. Material included in this lesson plan are:
  - *An Ancient Highway*, Graham Chandler- Imperial Oil Review Spring 2001-Volume 85 No. 440
  - [www.imperialoil.ca/Canada-English/thisis/publications/2001q1/pdf/s\\_highway.pdf](http://www.imperialoil.ca/Canada-English/thisis/publications/2001q1/pdf/s_highway.pdf)  
*teachers may share relevant portions of this article with the students to help them understand a contemporary view of the Old North Trail, its location and its significance to Native people.*
  - World map that shows Asia to the left of the United States
  - Montana regional map showing "creation story" sites
  - The Blackfeet creation story – by Chewing Blackbones, Blackfeet tribal Elder

## Two perspectives about the First Americans

- **Perspective number one:** Read to class. Before reading please remind students that Native people's perspectives on how they came to be here on this continent and this account, in many cases, differ from the "scientific" account. New evidence is being uncovered leading scientists to rework / rethink long held beliefs.

## *Land Bridge to the Americas*

Archaeological evidence indicates that the first human inhabitants arrived in the Americas less than 20,000 years ago. Since humans inhabited other continents much earlier, their relatively recent appearance here is puzzling. Many scientists now think that the first Americans may have migrated across a land bridge that connected North America and Eurasia during the Pleistocene Epoch.

Today the continents are separated by the Bering Strait. The Bering Strait is a narrow, shallow stretch of water that lies between Siberia and Alaska. At their closest points, the land masses are just 80 km apart.

About 20,000 years ago, continental ice sheets covered much of North America. In some places the ice sheets were 1.6 km to 3.2 km thick and held huge quantities of frozen water. As a result, the level of the oceans was about 140 m lower than it is today. Since the Bering Strait is currently only 42 m deep, the ocean floor between Eurasia and North America would have emerged as the sea level dropped. The Bering land bridge would then have been 1,000 m to 6,000 m wide.

The first Americans were probably Eurasian hunters who followed herds of bison and mammoth across the Bering land bridge into North America. By 13,000 B.C. these nomads had reached the southern end of South America. The Bering land bridge probably lasted several thousand years, until the glaciers retreated and the level of the oceans rose again.

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## Activity

The following activity is designed to show students that early people may have migrated across the Bering Strait and settled on the North American Continent. Students working in groups will use problem solving skills to build a consensus on this issue.

Using the world map, tell the students the following story:

A time long ago on this continent (point to Asia), a group of people who followed their food, such as bison and mammoths, roamed the area. As the people continued their daily search for food they were slowly lead to this point (point to the Bering Strait). As they continued to follow their food they found themselves here (point to North American side of Bering Strait). As these people continued to follow their food, they eventually scattered themselves throughout North America. Now, here is the challenge – you can see that there is no land between these two continents, yet animals and people crossed here. Your task is to tell me how the people got across, or what did they walk on, to get to North America.

As the students begin to discuss this story in their respective groups, introduce the following concepts one at a time.

- The animals had no boats and most people walked.
- The weather turned very cold.
- An Ice Age occurred.
- As icebergs grew, oceans shrank.
- The animals and people walked on bare ground.

(most probable answer: they walked across land bridge).

*(Activity modified from Cheryl Turk-Barrus, submitted to AskERIC Lesson Plan #: AELP-STH0003)*

## Perspective number two

### Blackfeet Creation Story (read individually or in small groups)

Out of respect for the Blackfeet Nation please ask students to be mindful of the fact that this story is still told in traditional ways through a long history of oral tradition. Ideally, it would be best to invite a Blackfeet elder to retell this story in person.

#### Creation Story

Blackfeet, as told by Chewing Black Bones to Ella E. Clark

*Old Man came from the south, making the [Rocky] mountains, the prairies, and the forests as he passed along, making the birds and the animals also. He traveled northward making things as he went, putting red paint in the ground here and there --arranging the world as we see it today.*

*He made the Milk River and crossed it; being tired, he went up on a little hill and lay down to rest. As he lay on his back, stretched out on the grass with his arms extended, he marked his figure with stones. You can see those rocks today, they show the shape of his body, legs, arms and hair.*

*Going on north after he had rested, he stumbled over a knoll and fell down on his knees. He said aloud, "You are a bad thing to make me stumble so." Then he raised up two large buttes there and named them the Knees. They are called the Knees to this day. He went on farther north, and with some of the rocks he carried with him he built the Sweet Grass Hills.*

*Old Man covered the plains with grass for the animals to feed on. He marked off a piece of ground and in it made all kinds of roots and berries to grow: camas, carrots, turnips, bitterroot, sarvisberries, bull-berries, cherries, plums, and rosebuds. He planted trees, and he put all kinds of animals on the ground.*

*When he created the bighorn sheep with its big head and horns, he made it out on the prairie. But it did not travel easily on the prairie; it was awkward and could not go fast. So Old Man took it by its horns, led it up into the mountain, and turned it loose. There the bighorn skipped about among the rocks and went up fearful places with ease. So Old Man said to it, "This is the kind of place that suits you; this is what you are fitted for, the rocks, and the mountains."*

*While he was in the mountains, he made the antelope out of dirt and turned it loose to see how it would do. It ran so fast that it fell over some rocks and hurt itself. Seeing that the mountains were not the place for it, Old Man took the antelope down to the prairie and turned it loose. When he saw it running away fast and gracefully, he said, "This is what you are suited to, the broad prairie."*

*One day, Old Man decided that he would make a woman and a child. So he formed them both of clay, the woman and the child, her son.*

*After he had molded the clay in human shape, he said to it, "You must be people." And then he covered it up and went away. The next morning he went to the place, took off the covering, looked at the images, and said "Arise and walk." They did so. They walked down to the river with their maker, and then he told them that his name was Napi (pronounced nappy), Old Man.*

*This is how we came to be people. It is he who made us.*

*The first people were poor and naked, and they did not know how to do anything for themselves. Old Man showed them the roots and berries and said, "You can eat these." Then he pointed to certain trees, "When the bark of these trees is young and tender, it is good. Then you can peel it off and eat it."*

*He told the people that the animals also should be their food. "These are your herds," he said. "All these little animals that live on the ground -- squirrels, rabbits, skunks, beavers, are good to eat. You need not fear to eat their flesh. All the birds that fly, these too, I have made for you, so that you can eat of their flesh."*

*Old Man took the first people over the prairies and through the forests, then the swamps to show them the different plants he had created. He told them what herbs were good for sicknesses, saying often, "The root of this herb or the leaf of this herb, if gathered in a certain month of the year, is good for certain sickness."*

*In that way the people learned the power of all herbs.*

*Then he showed them how to make weapons with which to kill the animals for their food. First, he went out and cut some sarvisberry shoots, brought them in, and peeled the bark off them. He took one of the larger shoots, flattened it, tied a string to it, and thus made a bow. Then he caught one of the birds he had made, took feathers from its wing, split them, and tied them to a shaft of wood.*

*At first he tied four feathers along the shaft, and with this bow sent the arrow toward its mark. But he found that it did not fly well. When he used only three feathers, it went straight to the mark. Then he went out and began to break sharp pieces off the stones. When he tied them at the ends of his arrows, he found that the black flint stones, and some white flint, made the best arrow points.*

*When the people had learned to make bow and arrows, Old Man taught them how to shoot animals and birds. Because it is not healthful to eat animals' flesh raw, he showed the first people how to make fire. He gathered soft, dry rotten driftwood and made a punk of it. Then he found a piece of hard wood and drilled a hole in it with an arrow point. He gave the first man a pointed piece of hard wood and showed him how to roll it between his hands until sparks came out and the punk caught fire. Then he showed the people how to cook the meat of the animals they had killed and how to eat it.*

*He told them to get a certain kind of stone that was on the land, while he found a harder stone. With the hard stone he had them hollow out the softer one and so make a kettle. Thus, they made their dishes.*

*Old Man told the first people how to get spirit power: "Go away by yourself and go to sleep. Something will come to you in your dream that will help you. It may be some animal. Whatever this animal tells you in your sleep, you must do. Obey it. Be guided by it. If later you want help, if you are traveling alone and cry aloud for help, your prayer will be answered. It may be by an eagle, perhaps by a buffalo, perhaps by a bear. Whatever animal hears your prayer you must listen to it."*

*That was how the first people got along in the world, by the power given to them in their dreams.*

*After this, Old Man kept on traveling north. Many of the animals that he had created followed him. They understood when he spoke to them, and they were his servants. When he got to the north point of the Porcupine Mountains, he made some more*

*mud images of people, blew his breath upon them, and they became people, men and women. They asked him, "What are we to eat?"*

*By way of answer, Old Man made many images of clay in the form of buffalo. Then he blew breath upon them and they stood up. When he made signs to them, they started to run. Then he said to the people, "Those animals--buffalo--are your food."*

*"But how can we kill them?" the people asked.*

*"I will show you," he answered.*

*He took them to a cliff and told them to build rock piles: "Now hide behind these piles of rocks," he said. "I will lead the buffalo this way. When they are opposite you, rise up."*

*After telling them what to do, he started toward the herd of buffalo. When he called the animals, they started to run toward him, and they followed him until they were inside the piles of rock. Then Old Man dropped back. As the people rose up, the buffalo ran in a straight line and jumped over the cliff.*

*"Go down and take the flesh of those animals," said Old Man.*

*The people tried to tear the limbs apart, but they could not. Old Man went to the edge of the cliff, broke off some pieces with sharp edges, and told the people to cut the flesh with these rocks. They obeyed him. When they had skinned the buffalo, they set up some poles and put the hides on them. Thus they made a shelter to sleep under.*

*After Old Man had taught the people all these things, he started off again, traveling north until he came to where the Bow and Elbow Rivers meet. There he made some more people and taught them the same things. From there he went farther north. When he had gone almost to the Red Deer River, he was so tired that he lay down on a hill. The form of his body can be seen there yet, on the top of the hill where he rested.*

*When he awoke from his sleep, he traveled farther north until he came to a high hill. He climbed to the top of it and there he sat down to rest. As he gazed over the country, he was greatly pleased by it. Looking at the steep hill below him, he said to himself, "This is a fine place for sliding. I will have some fun." And he began to slide down the hill. The marks where he slid are to be seen yet, and the place is known to all the Blackfeet tribes as "Old Man's Sliding Ground."*

*Old Man can never die. Long ago he left the Blackfeet and went away toward the west, disappearing in the mountains. Before he started, he said to the people, "I will always take care of you, and some day I will return."*

*Even today some people think that he spoke the truth and that when he comes back he will bring with him the buffalo, which they believe the white men have hidden. Others remember that before he left them he said that when he returned he would find them a different people. They would be living in a different world, he said, from that which he had created for them and had taught them to live in.*

*- The story above was told by Chewing Black Bones, a respected Blackfeet elder, to Ella E. Clark who later published the account in her book, "Indian Legends from the Northern Rockies".  
(source "Neshoba")*

Ask students, using the “Old Man’s Journey” map, to trace the route of Old Man. Students should be able to identify specific locations referred to in the story.

How do the two perspectives differ? How are they similar?

### **Blackfeet use of the Old North Trail**

**A century ago Chief Brings-Down-the-Sun told Walter McClintock about the Old North Trail:**

**"There is a well-known trail we call the Old North Trail. It runs north and south along the Rocky Mountains. No one knows how long it has been used by the Indians. My father told me it originated in the migration of a great tribe of Indians from the distant north to the south, and all the tribes have, ever since, continued to follow in their tracks.**

**"The Old North Trail is now becoming overgrown with moss and grass, but it was worn so deeply, by many generations of travelers, that the travois tracks and horse trail are still plainly visible...**

**"In many places the white man's roads and towns have obliterated the Old Trail. It forked where the city of Calgary now stands. The right fork ran north into the Barren Lands as far as people live. The main trail ran south along the eastern side of the Rockies, at a uniform distance from the mountains, keeping clear of the forest and outside of the foothills. It ran close to where the city of Helena now stands and extended south into the country inhabited by a people with dark skins and long hair falling over their faces.**

**"My father once told me of an expedition from the Blackfeet that went south by the Old Trail to visit the people with dark skins. Elk Tongue and his wife, Natoya, were of this expedition, also Arrow Top and Pemmican, who was a boy of 12 at that time. He died only a few years at the age of 95. They were absent four years. It took them 12 moons of steady traveling to reach the country of the dark-skinned people, and 18 moons to come north again. They returned by a longer route through the "High Trees" or Bitterroot country, where they could travel without danger of being seen. They feared going along the North Trail because it was frequented by their enemies, the Crows, Sioux, and Cheyennes.**

**"I have followed the Old North Trail so often that I know every mountain, stream, and river far to the south as well as toward the distant north" (Brings-Down-the-Sun in McClintock 1992: 434-437).**

### **Optional activity**

The National Park Service has a great “Land Bridge” math activity on its website:

[www.nps.gov/akso/ParkWise/Teachers/Treasures/BELA\\_Footprints/activities/BeringianM  
ath.htm](http://www.nps.gov/akso/ParkWise/Teachers/Treasures/BELA_Footprints/activities/BeringianMath.htm)

### **Extensions**

- Invite a Blackfeet Tribal Member/Elder to your classroom to learn about tribal history.
- Websites with related information:
  - The Old North Trail—America’s earliest highway by Marcella Sherfy—[www.edheritage.org/HE\\_04spr/Old\\_North.html](http://www.edheritage.org/HE_04spr/Old_North.html)
  - The Old North Trail - [www.smithsonianmagazine.com/issues/1997/july/trail.php](http://www.smithsonianmagazine.com/issues/1997/july/trail.php)
  - The Old North Trail: Or, Life, Legends, and Religion of the Blackfeet Indians. Walter McClintock; University of Nebraska Press, 1992
- Visit Tower Rock State Park to see the interpretive displays related to the Old North Trail

## **EVALUATION**

Discussion/observation  
Participation



## Travelers' Rest State Park Indian Education For All Lesson Plan

**Title:**

Tmsli, The Place of No Salmon

**Content Area:**

Social Studies

**Grade level:**

4th

**Duration:**

Suggested time: 30 minutes for discussion / guided lesson – 30 minutes for independent work

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 3:** The ideologies of Native traditional beliefs and spirituality persist in modern day life as tribal cultures, traditions and languages are still practiced by many American Indian People and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has their own oral history beginning with the origin that is as valid as written histories. These histories pre-date the “discovery” of North America.

**Social Studies Content Standard 3:** Students apply geographic knowledge and skills (e.g., location, place, human/environment interacting, movement and regions)

### Overview/Background Information

See Attachment A - Travelers' Rest State Park: The Place of No Salmon

### Materials or Resources Needed

Map of Montana (overhead or individual copies for students)

### Activities and Procedures

#### Introduction of Lesson

Using an overhead projector or a large map of Montana, illustrate where Lolo can be found on the political map. Ask students to look for the distinctive landforms like the Bitterroot and Clark Fork Rivers, the Bitterroot Valley and the Bitterroot and Sapphire Mountains. *It is also important to mention the hot springs that exist further west than Lolo (you can find it by following Lolo Creek into the Mountains).* Mention that Lolo Hot Springs is a place where warm water comes

right out of the rock and where people have been soaking their sore muscles in the warm water for a very long time.

### Suggested Teaching Script

Travelers' Rest State Park is located on the south side of Lolo Creek (see if you can circle the area) at the north end of the Bitterroot Valley and it has been a great place to rest for a very long time.

Ask students what kind of landforms around Lolo and Travelers' Rest might make this place a good place to rest?

Possible answers: the creek, it provides cool, clear water for people and their horses as they traveled through the area. The valley, it provided plenty of grass for the horses to eat and plenty to eat for game like elk and deer, as well.

In 1805 and in 1806, Meriwether Lewis and William Clark camped along the banks of the crystalline creek. The captains wrote in their journals about the plentiful deer and mountain goats that lived in the area. They also wrote that they saw signs that other people had camped and rested in this place.

Today we know that many Native American cultures rested here, one of the main tribes that used this place to rest, camp and trade was a tribe called the Salish.

Today, many Salish who know the stories of the past, look back and say the life 200 years ago was hard, but it was good.

The Salish Indians spent time with their families here at this place by the creek. In fact in the early 1800s, the Salish made their living off the land in or near the Bitterroot Valley. The land provided families with everything they needed and they were very familiar with the landforms. Each family had different schedules and favorite places to rest and camp but there were some common rhythms to the existence of the Salish People.”

In the spring, when the Bitterroot Plant begins to bloom, women would go out into the valley bottoms and prairies to gather this important root. A dried Bitterroot could be stored for years and still be added to meat for a delicious stew.”



Bitterroot



Camas Bulb

When summer approached and the snows had melted from the mountains, the Salish would go into the higher elevations to gather Camas bulbs. The Camas plant is a member of the Lily

Family and can be very beautiful. (Show photo). The Camas is also special because its root (which looks almost like an onion) is high in sugar and is delicious steamed in an earthen oven.

In the summer, the Salish would also gather berries like serviceberries and huckleberries and chokecherries which could be eaten right away or dried and saved. After horses came to the Salish in the early 1700s, it was easier to get to the plains to the east to hunt bison. After hunting the bison, families would often bring the meat back over the mountains to dry and prepare.

Hunting could also be accomplished right in the Bitterroot Valley, as there were good herds of mountain sheep, elk and deer.

Fishing also took place in the Bitterroot Valley, the Salish used hooks and something called a weir (show diagram). Salish elders tell of the days when the fish were so plentiful that you could almost cross the creek walking on their backs! However, there was one fish that you would never find in the creeks, rivers, streams or lakes around the Bitterroot. Even though this fish didn't live in this part of the country, the Salish people knew of this delicious fish; today we call it Salmon.



Fishing Weir

How many of you have tasted salmon before? It's good, and the Salish people who lived at this place next to the sparkling creek knew that if they wanted Salmon, they would have to take a trip into the mountains, past the hot springs and up over a long road to fish for it or trade for it with neighboring tribes. (Show this on your overhead map).

The fact that there was no salmon here at the place that is now Travelers' Rest was very important to the Salish. They even named this place "No Salmon" and told a very special story to explain why there was no salmon in the creeks, rivers and lakes near where they lived.

For the Salish, names and stories have always been important. In fact, many young people your age growing up on the Salish Reservation today are learning the important names and stories that go along with different landforms.

A lot of the Salish stories about places and landforms have animals as the main characters. In many of the Salish stories (and other Montana Tribes Oral Traditions), there is one animal who is very smart, sneaky, helpful and sometimes a foolish animal ... it is the coyote.

The Salish Stories tell of coyote's courage because he made the world safe for people. Coyote also prepared the land and made it good. He showed people how to live in a good way and how not to live and the consequences of both good and bad actions.

Coyote Stories, like the one you are about to hear, are ancient stories that have been passed down through the generations. Many coyote stories were only allowed to be told during the winter time or after the first snowfall. These stories were told by parents or grandparents to their children and often had important lessons or things the children should remember.

Would you like to hear the Salish Story of No Salmon or Tumsumclee?

### **Story of Tmsli** (see Attachment A)

Questions for your class:

- 1.) Why did coyote want to bring salmon to the East Side of the Mountains?
- 2.) What did the voice tell coyote tell coyote to do if he wanted to bring Salmon to the other side of the Mountains?
- 3.) Why do you think the voice told Coyote that he needed to wrap the salmon up in green grass?
- 4.) What advice would you have given coyote to not tire out as he climbed up the mountains?
- 5.) Coyote said that he would make other foods for the Salish People since there would never be salmon on the East Side of the Mountains. What are some of the other foods that Coyote could have created for the Salish?
- 6.) What else did Coyote create for the people to rest in as they made their trip to the Salmon in the Lochsa River?
- 7.) Stories like this one have been passed down in Salish Families for thousands of years. Does your family have any stories that help explain places or landforms that you have lived around?

### **Wrap up**

Today we've used maps to become a little more acquainted with another part of Montana and we've learned about the Salish People who lived there.

The Story of No Salmon is just one of hundreds that are part of the History of the Salish People. Kids like you are not only learning stories like the one we've heard, but they are also learning the Salish language and history.

Today the Salish People live on one of seven Indian Reservations in Montana called the Flathead Reservation which is located on in northwestern Montana, just south of Flathead Lake.

Today, the Salish Cultural Committee is working to collect stories like No Salmon so that they can be shared with future generations and with classrooms like yours. In fact, elders, archeologists and other experts have also been working on maps like this one, charting the traditional travel routes of the Salish that they would take to trade, hunt, gather food or meet friends. Do any of these routes go through or near your hometown? Do you think the Salish people might have had names or stories about the places and landforms near you?

## Extensions

- Invite a Salish Tribal Member to your classroom to learn about the language and tribal history. Ask them to retell stories if the season is right.
- Check out these great books to learn more about Salish Stories  
*Coyote stories of the Montana Salish Indians* by Johnny Arlee  
Published by: Salish Kootenai College Press, 1999.  
*Stories From our Elders* by the Salish Culture Committee Publications
- Have students visit the website for the Confederated Salish Kootenai Tribe:  
<http://www.cskt.org/hc/index.htm>
- Take a field trip to Travelers' Rest State Park to learn more about the history of Tmsli'

## Attachments

## Attachment A

### Background on Travelers' Rest State Park

Travelers' Rest State Park marks the location of a centuries-old Native American campsite which Lewis and Clark used in 1805 and 1806. They called the nearby creek "Travellers Rest." In the summer of 2002, archeologists found evidence of the Corps of Discovery's latrine and central fire, positioning the Park as one of the few sites in the nation with physical confirmation of the group's visit--a truly unique designation.

Travelers' Rest State Park is located 8 miles south of Missoula in Lolo, Montana. The park is just west the town of Lolo.

Travelers' Rest State Park is operated and managed by the Travelers' Rest Preservation and Heritage Association, a nonprofit organization dedicated to preserving and interpreting Lewis and Clark's Travelers' Rest campsite in Lolo, Montana. Through a unique agreement with Montana Department of Fish, Wildlife & Parks, the Association is responsible for the development, interpretation, and management of the new Travelers' Rest State Park.

For Information about how you can visit Travelers' Rest State Park, visit [www.travelersrest.org](http://www.travelersrest.org) or call 406-273-4253.

### Background on the Salish

The Salish People have sometimes been referred to as The Flatheads. This is a misnomer that took shape shortly after Lewis and Clark came through the area. The Salish have also been referred to as Bitterroot Salish, in reference to part of their homeland, the Bitterroot Valley, south of the present day Missoula, Montana. In their own language, the people call themselves the Se'lis (pronounced Se'-lish). Salish is the common English rendition of the word and is used in most official tribal documents today (Salish-Pend Oreille Culture Committee, A Brief History 6).

The Salish are the easternmost tribe of people who traditionally speak a dialect from the Salishan language family, which extends from Montana all the way to the Pacific Coast and generally on the north side of the Columbia River.

The sprawling aboriginal territory of the Salish straddles both sides of the Continental Divide in what is now the state of Montana. At around 1750-1800, because of losses from epidemics and pressures from rifle-armed Blackfeet, the Salish focused their population into the Bitterroot Valley and the western portion of their overall aboriginal territory.

Today the Salish people are based on the Flathead Indian Reservation, a 1.2 million acre area North of Missoula, Montana. The reservation is part of the original homeland of the the Pend d'Oreille. There are 6,961 enrolled members of the Confederate4d Salish and Kootenai Tribes, or this population 4,244 live on the reservation (Montana OPI, 28).

The Flathead Reservation is also home to one band of the Kootenai people who speak a separate and unrelated language.

The tribal government of the Flathead Reservation is today known officially as the Confederated Salish and Kootenai Tribes.

From the beginning of time, the Salish and Pend d'Oreille people made their living off the land through a complex pattern of seasonal hunting and gathering activities. The land provided all that the people would need. Elders say that life was hard, but good. Spring would yield a plentiful Bitterroot harvest, followed by sweet camas bulbs in the June. The gathering of roots and berries by the women continued throughout the growing period. Other foods collected included lichens, wild onions, Indian potatoes and carrots (Salish-Pend d'Oreille Culture Committee, A Brief History, 15).

The bloom of the wild rose signaled the people that the buffalo calves had been born and that is was time for the summer buffalo hunt. Throughout the rest of the summer, berries and fruits, including strawberries, service berries, huckleberries and chokecherries would be gathered, dried and stored. The Salish and Pend d'Oreille regularly gathered hundreds of different plants for food and medicinal uses (Montana OPI, 29).

In the fall, hunting began in earnest. Men hunted for large game, which the women butchered, dried and storied for winter. As the hunters brought home elk, deer, and moose, the women tanned hides for clothes, moccasins and other items. One such item is called a parfleche, a container used for storing a variety of things like dried foods and clothing. Fishing was also important throughout the year. Both fish hooks and fish weirs were used to catch fish. Elders tell of the days when the fish were so plentiful that you could almost cross the creeks walking on their backs (Montana OPI, 29).

The winter season involved trapping, ice fishing, and some hunting. Cold weather brought families inside and women made and repaired clothing while the men made and repaired tools and weapons. Coyote stories were brought out with the first snow (Montana OPI, 29).

The traditional oral literature of the Salish and Pend d'Oreille people begins with creation stories, the stories of how the world came to be and of the nature of things in this world. Many of these sacred stories, passed down for thousands of years, were told only during the winter months.

Many of the Salish creation stories tell of Coyote, who traveled across the land, killing the people eaters or the monsters. Coyote made the world safe for the people who were yet to come. He prepared the land and made it good. He showed people how to live in a good way and how not to live and the consequences of both good and bad actions.

These ancient stories that have been passed down through the generations teach many things, the traditional ways of hunting and fishing; the places used for gathering certain plants for foods and medicines, the clothing the tools and weapons; the music; the proper ways of child raising; the relations between men and women; the relations between people of different tribes; the spiritual dimensions of the world; human relations with animals; how things would be in the future; even the sense of humor. All these things come from the stories of Coyote and the other animal people, of what they did in the time before the beginning of the world as we know it (Salish-Pend d'Oreille Culture Committee, The Salish People 7).

While most cultures have a literature of creation, the traditional stories of the Salish and Pend d' O'reille, like many other indigenous peoples around the world are very site

specific. They tell not only the origin of the world, but also illustrate how deeply the people are tied to this particular place. The Salish people feel that Coyote prepared the land for people, and he left behind landmarks to remind people of his deeds.

Throughout the immense Salish, Pend d’Oreille aboriginal territory, many of the land formations, even entire valleys, rivers, mountains and lakes are tied to these ancient stories of creation and transformation. Many of the traditional place names, in fact are derived from Coyote stories.

The stories of Coyote and the other animal people, and the place names tied to these stories, also tell us something about how long the Salish and Pend d’Oreille people have been in Western Montana. Coyote Stories, in short, are both the great spiritual literature of the Salish and Pend d’Oreille people and also a reflection of the length and depth of the collective tribal memory, which reaches back into the distant beginnings of the people’s history (Salish-Pend d’Oreille Culture Committee, The Salish People 8).

Indeed the legacy the Salish and Pend d’Oreille is so old that in Western Montana, the beginnings of human history shade back into a period we usually consider the province of geologists. In many tribal creation stories, there are uncanny parallels with the findings of scientists regarding the end of the last Ice Age. Coyote stories describe the extension of glaciers down what is now Flathead Lake, the flooding of western Montana beneath a great lake (what Geologists call Glacial Lake Missoula), and the breaking up of the ice dam that contained those waters. The stories tell of the gradual retreat, advance and then final retreat of the bitter cold weather and the establishment of the seasons and climates that we know today, as the Ice Age came to an end. They also describe the disappearance of large animals such as giant beaver and giant bison and their replacement by smaller versions of these species.

Many scholars have long been skeptical of all this, thinking there was little physical evidence that Salish and Pend d’Oreille people had been here for that long. But tribal and non-Indian archeologists have now documented sites in places such as Paradise, near the confluence of the Flathead and Clark’s Fork rivers—in the very heart of tribal territory—that reflect a continuous occupancy reaching back to the end of the last Ice Age. Others have noted the lithic scatters left along the shoreline of Glacial Lake Missoula, reflecting the occupancy of the shoreline before the time the lake repeatedly drained, refilled and drained again (Salish-Pend d’Oreille Culture Committee, The Salish People 8).

Today we can revisit coyote stories to learn about the long relationship the Salish had with the Montana landscape. The story below is one that has been passed on through the generations by tribal elders.

#### **From The Salish People and the Lewis and Clark Expedition: Salish-Pend d’Oreille Place Names**

Tmsli

Translation: No Salmon

English Name or Description: Lolo and Travelers’ Rest

Although most history books trace the history of the Lolo area to the Lewis and Clark expedition and their christening it, “travellers rest,” the older tribal relationship with the place, ironically

was reflected by the Meriwether Lewis' journal entries. Lewis reported seeing, along Lolo Creek "many pine trees peeled off" – ponderosa pines that had been stripped of their bark by the Salish to procure the sweet inner cambium layer of bark for food. Several members also remarked on other signs of tribal use of the area and described at length the particularly profuse and varied bird life in the area around Lolo.

Tmsli was always an area of special importance to the Salish and Pend d'Oreille because of the abundant resources. It was a favorite hunting area, especially for deer and the people would move there for that purpose in the spring. The expedition members reported on their return to Travelers' Rest in July of 1806 that their hunters were able to bring in many deer and that the "the Indians told them that "great numbers" of mountain goats could be found the in the Bitterroot Mountains.

The Salish also knew Tmsli' as a place where a great variety of edible and medicinal plants grew in profusion. That bounty was in part the product of the systematic and careful tribal use of fire over the years.

Like many other Salish and Pend d'Oreille place names, Tmsli' also reflects a tribal relationship with this place extending back even further—to the time before human beings. Tmsli originates in the coyote stories (Salish-Pend d'Oreille Culture Committee, The Salish People 55).

**It is important to note that for the Salish People, Coyote stories like this one are traditionally told during the winter months, after the first snowfall. Out of respect for the Salish (and other tribes), try to restrict your use of this story to the winter. It is good to point out to your students the traditional storytelling season.**

#### Story of Tmsli

As Coyote set out on his eastward journey, he said that salmon would follow him upstream—even up the little streams wherever he turned off to visit the various animal and bird nations. If he were welcomed, the salmon would always go there; but if he were not welcomed, he would create a waterfall to block their passage. This is how it went during Coyote's journeys in the area no known as Washington State.

Coyote's route eventually took him into what would become Salish and Pend d'Oreille territory—through the Jocko Valley, across the Missoula area, up the Bitterroot Valley and up Lolo Creek, where he stayed quite awhile resting. While resting, he thought about his earlier travels on the west side of the mountains and how salmon followed him up the streams. He decided he wanted to do something to bring the salmon to the east side of the Mountains, into the Bitterroot Drainage.

So Coyote went over to the Lochsa (pronounced locksaw) and Clearwater rivers, where he planned to get a salmon and carry it over the mountains. He said he wanted to do this so "there will be food for the people in this part of the country." He managed to catch a big salmon. A voice told him that he could indeed take the fish over the Bitterroot Range, but if he failed, there would be no way to change it. The voice told him that he must cover the salmon in fresh, fresh green grass and then carry it over the range and be sure not to stop until he got across the pass. The voice repeated this warning not to stop along the way.

So Coyote started carrying Salmon up the Mountain. But Salmon wanted to remain in his home country, so he used his power to make the pack heavier. Coyote got tired and thirsty. He saw the tops of the mountains not far ahead. Near the top of the range, Coyote found Salmon just too

heavy to carry. He figured it wouldn't hurt to rest so he sat down. Some say Coyote, being coyote, stopped on the grass. Salmon used this opportunity to slide out of the pack and because he was so slippery, he got away! Where Salmon hit the ground, he made a bubbling spring burst forth from the ground and water carried the fish back to the Lochsa.

Coyote said that from that time on, Lolo Creek on the east side of the Bitterroot Range, would be called "no Salmon". He said that people would make a trail over the mountains to get their salmon to the west. To make up for his failure, Coyote said he would make other foods for tribes to the east of Lolo Pass. Coyote also made a warm spring come forth where people could come in the springtime to heal themselves. The spring is still there today, and people still soak in it and call it Lolo Hot Springs (Salish-Pend d'Oreille Culture Committee, The Salish People 55, 56).



## Ulm Pishkun State Park Indian Education For All Lesson Plan

### Title

The Importance of Buffalo Culture to Blackfeet Indians

### Content Areas

United States History; Science; Social Studies; Writing

### Grade levels

11th/12th

### Duration

Five class periods

### Goals (Montana Standards/Essential Understandings)

**Essential Understanding 5:** There were many federal policies put into place throughout American history that have impacted Indian people and shaped who they are today. Much of Indian history can be related through several major federal policy periods. Examples: Colonization Period and Treaty Period

**Essential Understanding 6:** History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from an Indian perspective conflicts with what most of mainstream history tells us.

**Reading Content Standard 1:** Students construct meaning as they comprehend, interpret, and respond to what they read.

**Rationale:** Readers actively engage with text to build their own understanding. Thus, readers understand what they read as it relates to what they know. In this process, readers use prior knowledge and related experiences to: predict what a text might say and confirm or revise their understanding; integrate new information into their existing knowledge base; reflect upon what has been read in order to respond and create personal meaning through discussion and writing, as well as through artistic expression, formal presentation, media, etc. As readers construct meaning they interpret what they read, selecting important ideas and details.

**Benchmarks:** When reading, students will

1. Make predictions and describe inferences and connections within material and between new material and previous information/experiences.

## **Writing Content Standard 1:** Students write clearly and effectively.

**Rationale:** The goal of writing instruction at all grade levels is to enable all students to write clearly and effectively. While final drafts should be mechanically correct, good writing includes much more: organization, development of ideas with supporting detail, sentence fluency, word choice, and voice. Writers need many opportunities to write and revise their writing. As writers gain control of language, they discover the power of writing to communicate.

### **Benchmarks:**

Students will:

4. Apply conventions of standard written English (e.g., spelling, punctuation, usage) appropriate for grade level and purpose.

## **Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

**Rationale:** Students gain a better understanding of the world around them if they study a variety of organisms, microscopic as well as macroscopic. Through the study of similarities and differences of organisms, students learn the importance of classification and the diversity of living organisms. The understanding of diversity helps students understand biological evolution and life's natural processes (cycles, growth and reproduction). Structure, function, body organization, growth and development, health and disease are important aspects to the study of life. The study of living systems provides students important information about how humans critically impact Earth's biomes.

### **Benchmarks:** Students will:

1. Identify and describe key factors (technology, competitiveness, world events, etc.) that affect the development and acceptance of scientific thought (e.g. the adaptation of Blackfeet Indians to EuroAmerican technology—the horse over the dog-pulled travois; steel knives and arrow points over stone; the gun over the bow; the iron pot over the ceramic; cloth over leather for clothing, etc.).

## **Social Studies Content Standard 1:** Students access, synthesize, and evaluate information to communicate and apply social studies knowledge to real world situations.

**Rationale:** Every discipline has a process by which knowledge is gained or inquiry is made. In the social studies, the information inquiry process is applied to locate and evaluate a variety of primary and secondary sources of information. Information gathered in this manner is then used to draw conclusions in order to make decisions, solve problems and negotiate conflicts. Finally, as individuals who participate in self-governance, the decision-making process needs to be understood and practiced by students as they prepare to take on civic and economic responsibilities.

### **Benchmarks:** Students will:

1. Analyze and adapt an inquiry process (i.e., identify question or problem, locate and evaluate potential resources, gather and synthesize information, create a new product, and evaluate the product and process).
2. Apply criteria to evaluate information (e.g., origin, authority, accuracy, bias, and distortion of information and ideas).

3. Synthesize and apply information to formulate and support reasoned personal convictions within groups and participate in negotiations to arrive at solutions to differences (e.g., elections, judicial proceedings, economic choices, community service projects).

## Overview

In this lesson students will explore the following:

- The importance of the buffalo in the culture of the Blackfeet Indians, and the types of technology used by the Blackfeet people and other Indians to kill large numbers of buffalo;
- The treaties, laws, and presidential orders that shrunk the land base of the Blackfeet, and opened their lands to white settlement;
- The near extermination of the buffalo and the effect of this decimation on Blackfeet and other Plains Indians; and
- Students will demonstrate their knowledge of the contemporary history and culture of the Blackfeet, presently headquartered on the Blackfeet Indian Reservation at Browning, Montana.

## Materials or Resources Needed

Computer; Internet for students, working in pairs

*Killing Custer: The Battle of the Little Bighorn and the Fate of the Plains Indians*, pp. 25-47, by James Welch.

## Activities and Procedures

### Class period 1:

1. Break the students into small groups. Using computers and the Internet, the teacher will direct students to the following website: <http://www.trailtribes.org/greatfalls/home.htm> This is the website of trailtribes.org, part of the Regional Learning Project at the University of Montana—Missoula.
2. In order to learn about the subsistence economy of the Blackfeet and their beginning transition to the capitalist economy, assign one of the following topics listed under the theme, *Traditional Culture*, to each of the small groups: “Since Time Immemorial,” “Homeland of the Blackfeet,” “All My Relations,” “Camp Life and Seasonal Round,” and “Buffalo Hunt.”
3. Students will prepare 5-minute group reports for class period 2.

### Class period 2:

1. Student groups give reports
2. Facilitate full class discussion, incorporating the information the students learned from the web pages.
3. Assigned reading before class: “*Killing Custer: The Battle of the Little Bighorn and the Fate of the Plains Indians*,” pp. 25-47, by James Welch. The book is available through Interlibrary Loan from Montana State University—Bozeman. Per U.S. copyright laws, one chapter from a published book may be copied without copyright infringement.

### Class period 3:

1. Using computers and the Internet, students will explore two treaties between the United States and the Blackfeet tribe or nation. These treaties are the Fort Laramie Treaty of 1851 and the Blackfoot [sic] Treaty of 1855. Students may access these treaties by going

to a search engine and typing in the word “kappler,” and the name of the treaty. Have the students read the treaties.

2. Have the students go to the website: <http://www.trailtribes.org/greatfalls/home.htm> This is the website of trailtribes.org, part of the Life Long Learning Project at the University of Montana—Missoula. Have them learn about the treaty-period of Blackfeet and U.S. relations. Go to the section labeled, “Relationship with U.S.” and study the subsections labeled: “Before the Long Knives,” “The Long Knives,” “Making Treaties,” and “The Shrinking Reservation.”
3. Ask the students to work in their groups again and develop group presentations based on (a) the treaties, and (b) the Blackfeet perspective on the treaties as discussed on the trailtribes.org website. They need to incorporate answers to some of the questions listed below. The teacher will assign specific questions to each group:
  - In what context was this document created?
  - Why did the individual choose this form or medium?
  - What do the visual components of the text convey in terms of its meaning or status?
  - Who authored/created it?
  - For what purpose?
  - Under what circumstances?
  - Where did this document---e.g., article, art work, cartoon---originally appear?
  - What alternative interpretations might you offer based on this same document?
  - For whom did they create it?
  - What biases or other cultural factors might have shaped the message of this document?
  - Why are you looking at it now?
  - What question are you using this document to answer?
  - Is this document consistent with what we now know of the historical record from that time?
  - Whose point of view is this document representing?
  - What other perspectives are represented through other documents from this time or event? How does their story compare with that of the others?
  - What limitations---self-imposed or otherwise---might affect the validity of or ability to generalize beyond this information?
  - How can I verify the information in this document?
  - Are there perspectives that are not represented through these primary source documents? If so, who represents their story/experience—and why should I believe them?
  - How is this document interpreted today—and if differently than in the past, why?
  - What are the facts?
  - What are the opinions (if comparing the primary source document against a textbook or article written later)?
  - What criteria are most useful and appropriate to consider when evaluating the perspective or veracity of a primary source document?

#### Class period 4:

1. Students will present their group reports.

2. Assignment for class period 5: students REVIEW pages 24-47, chapter 2, *Killing Custer: The Battle of the Little Bighorn and the Fate of the Plains Indians*

### **Class period 5:**

This book chapter is a secondary historical source—that is, the chapter is the author’s opinion, or his interpretation, backed up by selected historical facts, some of which are found in primary documents, such as letters, treaty documents, government reports, newspapers, etc. Facilitate a full class discussion centered on some of the questions listed below:<sup>35</sup>

- What is the secondary source? (a textbook, a biography, a non-fiction book about your topic, etc.)
- Who is (are) the author(s)?
- What information can you get about the author(s)? (background, education, occupation, economic status, political affiliations, groups he or she belongs to, etc.)
- Who published the source?
- What did the author and the publisher have to gain by creating this source?
- When was this published?
- Are there any detectable biases that this source has? If so, what?
- What type of information does this source provide?
- Does this source give you all the information that you need to complete your project?
- What additional sources will you need in order to complete your research, if any?
- How will you use this source?

### **Assessment**

Using the primary and secondary sources, students will write a 1,000-word, or four-page, essay centered on the broad topic of “Blackfeet History and Contemporary Culture.” Students should use the resources discussed in these lessons, plus the official website of the Blackfeet Indian Reservation at the following URL: <http://www.blackfeetnation.com/>

Suggested Research Paper Guidelines may be found at the following website: Kentlake Schools, State of Washington, Language Arts Writing Skills Rubric—[www.kent.k12.wa.us/ksd/KL/culminatingproject/research.htm](http://www.kent.k12.wa.us/ksd/KL/culminatingproject/research.htm)

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<sup>35</sup> [www.mcps.k12.md.us/SCHOOLS/WJHS/depts/socialst/Media/secondary.html](http://www.mcps.k12.md.us/SCHOOLS/WJHS/depts/socialst/Media/secondary.html)



## Wild Horse Island State Park Indian Education For All Lesson Plan

**Title**

Peeled Trees Tell the Story

**Content Areas**

Social Studies; Science

**Grade level**

7th-8th

**Duration**

2 Class Periods

### Goals (Montana Standards/Essential Understandings)

**Science Content Standard 3:** Students demonstrate knowledge of characteristics, structures and function of living things, the process and diversity of life, and how living organisms interact with each other and their environment.

**Rationale:** Students gain a better understanding of the world around them if they study a variety of organisms, microscopic as well as macroscopic. Through the study of similarities and differences of organisms, students learn the importance of classification and the diversity of living organisms. The understanding of diversity helps students understand biological evolution and life's natural processes (cycles, growth and reproduction). Structure, function, body organization, growth and development, health and disease are important aspects to the study of life. The study of living systems provides students important information about how humans critically impact Earth's biomes.

**Benchmarks:** Students will (4) investigate and explain the interdependent nature of biological systems in the environment and how they are affected by human interaction.

**Social Studies Content Standard 6:** Students demonstrate an understanding of the impact of human interaction and cultural diversity on societies.

**Rationale:** Culture helps us to understand ourselves as both individuals and members of various groups. In a multicultural society, students need to understand multiple perspectives that derive from different cultural vantage points. As citizens, students need to know how institutions are maintained or changed and how they influence individuals, cultures and societies. This

understanding allows students to relate to people in Montana, tribes, the United States and throughout the world.

**Benchmarks:** Students will (1) compare and illustrate the ways various groups (e.g., cliques, clubs, ethnic communities, American Indian tribes) meet human needs and concerns (e.g., self esteem, friendship, heritage) and contribute to personal identity; and (4) compare and illustrate the unique characteristics of American Indian tribes and other cultural groups in Montana.

**Essential Understanding 1:** There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.

**Essential Understanding 3:** The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral history beginning with their origins that are as valid as written histories. These histories pre-date the “discovery” of North America.

## Introduction

The Salish, Pend d’Oreille and Kootenai tribes generally have occupied Wild Horse Island State Park—Kwelkani Mi in the Kootenai language—and the Flathead Lake region for at least 5,000 years (Travel Montana). The Salish- Pend d’Oreille Culture Committee says the time span is 9,000 to 15,000 years ago (S-PCC 2005, p. 8). Horses were probably kept on the island from the time of their introduction to the Northern Rockies in the early 1700s until the early 1880s, when the tribes were forced onto the reservation, now called the Flathead Indian Reservation. In the early 1900s the Allotment Act, or the Dawes Act, for the most part, took the island out of Salish-Pend d’Oreille and Kootenai tribal hands for the settlement of whites.

The Salish, Pend d’Oreille and Kootenai tribes also used Wild Horse Island and the Flathead Lake area generally for the harvesting of cambium, a nutritious food product found just under the bark of the Ponderosa pine and other conifer trees (S-PCC 2005, p. 26-27). The cambium is obtained by peeling away the outer bark to obtain the tree’s sweet cambium layer. Strips of cambium were rolled into balls and stored in green leaves to prevent drying, or were tied into knots to be eaten more easily.

Sometimes mistaken for scars resulting from forest fires, these peeled-cambium scars generally are found on mature Ponderosa pine trees, beginning about 3 feet from the base of the tree. Even though some scars are very large--up to 8 feet long and 2 feet wide, they do not harm the tree. Presently, there are 12 “culturally scarred” or peeled trees at or near the Skeeko Bay Landing site at Wild Horse Island State Park. These trees range in age from 90-200 years old.

Culturally scarred, or peeled, trees are found throughout the Flathead Lake area, generally. Fifty have been located within Glacier National Park (Whitacre). Today these trees are living guardians of an ancient story. They provide valuable information about travel routes and food resources during the time period when native tribes occupied this area. Culturally scarred, or peeled, trees are protected under the National Historic Preservation Act (Bitterroot National Forest).

The Journals of the Lewis and Clark Expedition include several references to peeled trees:

...saw where the natives had peeled the bark off the pine trees about this same season. this the indian woman with us informs that they do to obtain the sap and soft part of the wood and bark for food.

July 19, 1805, near the “gates of the Rocky Mountains” on the Missouri River, near Helena, Montana

I mad camp at 8 on this roade & particularly on this Creek the Indians have peeled a number of Pine for the under bark which they eate at certain Season of the year, I am told in the Spring they make use of his bark.

September 12, 1805, on Lolo Creek, in western Montana  
Christine Whitacre



Photo: NPS & RMCESU

Ponderosa Pine (*Pinus ponderosa*). Scars are often visible on the trunks of large, centuries-old Ponderosa pine trees. In the Bitterroot Valley and its surrounding mountains, such trees stand as living testimony to the presence of Salish, Pend d’Oreille and Kootenai tribes, and other American Indians in the Flathead Lake area of northwest Montana more than a hundred years ago.

US Forest Service, Bitterroot National Forest,  
“Plants of Historic Significance”

## Overview

In this lesson students will explore the 9,000 to 15,000-year-old history of the Salish, Pend d’Oreille and Kootenai tribes now headquartered on the Flathead Indian Reservation, Pablo,

Montana. In addition, students will explore the relationship of natural environmental sustainability and food procurement through an investigation of “The Seasonal Cycle of Life” of the Salish, Pend d’Oreille tribes in the Northern Rockies region centered on the Flathead Lake/Wild Horse Island area. Students will demonstrate their knowledge of the contemporary history and cultures of the Salish, Pend d’Oreille and Kootenai tribes.

## **Materials or Resources Needed**

## **Activities and Procedures**

### **Class Period 1**

1. Teacher will assign the students to read before class the article, *Historical and Cultural Overview of the Flathead Reservation*. The teacher may use computer and Internet technology to direct students to the NASA website where this document is found, or the teacher may make copies of the document and distribute it to the students (see Bibliography below).
2. Teacher will facilitate a full class discussion, using the following outline.
  - a. Location
  - b. Population
  - c. Land
  - d. Historical Background
    - i. Salish and Pend d’Oreille
    - ii. The Ksanka Band of Ktunaxa
    - iii. The Confederation of the Salish, Pend d’Oreille, and Kootenai Tribes
  - e. Government
    - i. Vision
    - ii. Mission

### **Class Period 2**

1. Teacher should break the students in small groups of two or three each. Divide the book section titled, “The Seasonal Cycle of Life,” pages 24-32 in, *The Salish People and the Lewis and Clark Expedition* into 12 sections by the following topics—these are chosen in chronological order through the section, and each section is not more than a few paragraphs: (1) bitterroot; (2) groundhog; (3) camas; (4) pine barking peeling; (5) berry picking; (6) buffalo hunting; (7) mid-summer pow wow; (8) fishing—year round; (9) fall hunting; (10) fall-burning time; (11) early winter—trapping; (12) late winter—storytelling. Assign each of the 12 groups a topic, and have the students to read their respective sections before class. (The book may be purchased, or copies of the pages may be made in accordance with United States copyright laws—check with your librarian to determine the laws’ application for you. The publisher information is listed in the Bibliography below.)
2. Teacher, have the students break into their groups, and prepare a report to be given by the group to the class. Rubric:
  - a. The topic they are reporting on
  - b. Who participates
  - c. The time of year it takes place
  - d. What role does the topic play in the tribes’ culture—is it food, shelter, medicine, environmental management, spiritual (winter storytelling)?
  - e. List the health aspects of the activity.

## Assessment

1. Students will review the following website and write a 500-word essay on the contemporary cultures of the Salish, Pend d'Oreille and Kootenai Tribes. The “Official Website of the Confederated Salish and Kootenai Tribes.”  
<http://www.cskt.org/sitemap.htm> Explore the entire website and report on the following topics: government, history, and the services and resources the tribes offer their members, and the tribal online newspaper, Char-Koosta (URL: <http://www.charkoosta.com/pow.html> ).
2. Using the blank map of Montana Indian Reservations, have the students label the Flathead Indian Reservation, and write a paragraph in their paper (a) describing one event provided by the tribes (hint: look in the “Events” section of Char-Koosta), and (b) then provide directions to the reservation from their hometown. The Montana Department of Transportation Highway Map for giving directions is located at the following URL: <http://mt.gov/images/mapmontana.gif> Notice: (1) the map’s size may be manipulated; (2) reservations are demarcated with a yellow outline (hint: for finding Flathead, find Pablo, Montana).

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